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CONSTRUCTIVE BIBLE STUDIES

EDITED BY
ERNEST D. BURTON

Child Religion in Song and Story

THE CHILD IN HIS WORLD



Child Religion in Song and Story

THE CHILD IN HIS WORLD

BY
GEORGIA LOUISE CHAMBERLIN
AND "
MARY ROOT KERN

CONSTRUCTIVE BIBLE STUDIES
" ELEMENTARY SERIES

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INTRODUCTION

PART I

The present volume is one of a series of three, intended primarily for the guidance of teachers in the first, second, and third grades of the elementary division of the Sunday school—that is, for teachers of children from six to nine years of age. It is hoped that the book will also be serviceable to mothers for use in the home, in the religious instruction of children of these ages. The volumes are not necessarily consecutive, but may be used in any order.

The combined services and lessons presented are the result of experiment in a particular Sunday school. Indeed, in some important characteristics the lessons are but the formulation of work which has been going on in that school for many years, with at least one noticeable result: a spirit of reverence and sympathetic interest among the children, which is easily perceived by the casual visitor.

These studies are based upon the belief that the child under nine years of age receives as much food for the development of the religious life from the songs which he sings, the prayers in which he joins, and the texts which he memorizes, as from the actual lesson itself. In the services an attempt has been made so to concentrate all these portions of the service upon one theme as to bring the largest possible emphasis upon the religious teaching involved. In this element of unity some services are more successful than others. The hymn which exactly fits the general theme is not always readily found, but in difficult cases a song which, if not containing the exact theme of the day, is at least not inharmonious with it, has been selected. The aim in every case is to introduce through the informal conversation the religious theme for the day, and in some way to touch that theme in every later act of the service.

Since in most schools the accommodations are such that separate rooms

are not available for all the grades of the elementary department, this book assumes that there will be a separate room for the children under six years of age, and that the grades corresponding to the first, second, and third in the public schools will occupy one room. As to the organization within this latter room, the plan may vary. On account of the difficulty of finding a number of skilled teachers of primary grades in any one church or community, it is recommended that one trained teacher and leader conduct the service, and give the *informal conversation* and the *lesson-story*. Since, however, the individual child must be touched more closely, the department should be divided into small groups of six to eight children, each group having an individual teacher. A very important part of the work has been assigned to these group-teachers, and special suggestions for their guidance are given under each lesson. To them belongs the task of fixing in the child's mind the religious conception which has been suggested in the conversation and enforced by song and story. It is especially important, therefore, that the teachers of groups, if not already trained students of child-nature, should use every means to acquaint themselves with not only modern theories, but modern practice in the education of children.

In case the organization suggested is impractical in any particular school, because of the lack of a good leader, a chorister may conduct the service, and the group-teacher may give both lesson-story and group-work. In that case the interval between the two should be retained, the work being thus divided into two periods. Young children will not be likely to maintain interest for so long a period of time as a combination of these in one period would require, without some physical change and mental rest.

It will perhaps be well if the work be conducted in this way occasionally in any case, in order to give the leader an opportunity to visit other portions of the school, and to keep more closely in touch with the organization as a whole. At all events, each group-teacher should have access to a copy of the lessons, and should make as complete and careful a study of the whole as the leader.

The lessons in this volume are arranged to cover thirty-nine Sundays, one Sunday being allowed for Children's Day in June, suggestions for which appear in the introduction to the work of that month, making a period of forty Sundays. The topics are selected with reference to the seasons, and should, if possible, begin in October and end with July. One group of four lessons is allowed for each month. Upon the occasional fifth Sunday in the month it is suggested that both lesson periods be left to the group-teachers, and the time occupied in reviewing the stories already given, and doing any work upon the previous lessons in the notebooks which may have been omitted. Should the lessons be commenced at any other season of the year, they should begin, not with Lesson I, but with lessons assigned to the month in which the work is begun.

Each group of lessons contains the development of a general religious theme, and the groups follow each other in a more or less logical arrangement. A statement of these themes will perhaps assist the teacher to an appreciation of the order of the lessons.

Beginning with the child in the home, the opening lessons suggest the obligation of the child to the earthly parent, leading to the thought of the relation to God the Father, the Giver of all good gifts. The Thanksgiving and Christmas themes are brought into this period. Following these are lessons upon the relation of the child to other children in the home; going out from the home, the friendly relation of nature and of mankind is suggested, culminating in the love of Jesus for all children. The lessons then pass from the thought of those things which minister to the child's happiness, to that of the responsibility of the child to others, and then to that of growing strong, and from this to aspiration after eternal life, with which is coupled a definition of the idea of true greatness or, as the child conceives it, courage. At the season of the year when the thought of old and young turns most strongly to the nation, with its obligation of loyalty and service, attention is directed to relations to our country; and finally there is a brief series of lessons suggesting our wider obligations to humanity and to God.

These are large themes in the abstract, but an effort has been made to present them through such concrete and interesting illustrations that they will suggest to the child's mind a high and true ideal of character, and, wakening in him lofty aspirations, have an influence in shaping his naturally developing religious conceptions.

While the lessons are worked out in great detail, it is not with a view to dictating the work of a teacher who has pedagogical skill, combined with originality and power, and experience in handling children. Such a teacher should study the principles underlying the series, and should discard specific suggestions freely. The greatest need of the Sunday-school world today is that of teachers who will study the material of the lesson and the special children to whom it is to be presented, and, with a knowledge of the principles underlying good teaching, work out the lesson which will be best for the particular school or class under their charge, rather than slavishly follow something already prepared for them. But such a weekly task demands much time and thought, and the majority of teachers engaged in primary Sunday-school work will find it to their advantage to accept the programmes here given, and to devote the time at their disposal to preparing to carry them out in the most effective manner.

The greeting suggested in these services is an exceedingly obvious one. The leader should vary his greeting to suit the occasion and the hour, and should feel at liberty to adopt some entirely different form, if
Greeting one suggests itself as appropriate. The object of it is simply to attract the attention of the children and indicate the formal opening of the service.

The greeting should be preceded by a few moments of soft music so that the children will be anticipating it. It should be followed immediately by a heavy chord of music, as a signal for rising for the opening song. After that the rising and sitting should be at the discretion of the leader, who will have in mind the change of position needed in order to keep the children from becoming weary and inattentive.

Signals should always be given to a school by a chord of music or a spoken word, never by a bell, which, however melodious, seems to introduce an inappropriate element in a religious service.

The religious theme of each lesson is suggested in its first section.

The material given under "The Preparation of the Lesson" is merely suggestive. Upon page 246 a list of books is given, to which the teacher should have access, but it is the subject rather than the particular book that should be emphasized.

The two things most needful to the teacher are, first, careful preparation of the story that is to be told, and, second, tact and resourcefulness in conducting the class exercise in such a way that its unity may be preserved.

The "Informal Conversations" are important as introducing the theme for the day. The teacher is urged to prepare for them with great care. They should be original, out of the teacher's own heart and mind, bright, brief, forcible—conversations with the children, not talks to them. The conversation suggested in the book may frequently be ignored entirely by the skilful teacher, and a better one substituted, provided that it introduces the exact theme of the lesson, and does so interestingly and clearly. Whenever the children can be led to the expression of the theme from their own thinking, the effect will be much deeper than when it is given to them by the teacher.

One of the most helpful suggestions of modern education is the desirability of bringing the child into relationship with nature, and to a recognition of harmony and law in the processes of nature. Much work of this character is done in the best day schools, but it may well be continued in the Sunday school, for in nature the child recognizes the same divine laws of life and growth as those which govern his own body and mind. The conversations may even more frequently than is suggested be introduced with some illustration taken from nature in case the teacher is especially skilful in this direction; but if illustrations from nature do not clearly suggest the theme, they should

not be forced into the "conversation," but a very brief nature talk may be given before the first song, immediately after the attention of the school is called by the opening sentences.

Every effort should be made to render the prayer, which is separated from the conversation only by a song, the sincere expression of the child's desire.

Prayer Prayer is the natural impulse of the child, but for this very reason the adult prayer is beyond his comprehension, and constant repetition of such prayers in his presence leads him to an inattentive and irreverent attitude toward prayer in general. One exception to the simple child's prayer should be the prayer of our Lord. This, although not fully understood by the children, is made interesting to them through their interest in Jesus, and its peculiar authority. It should be memorized at an early age. As frequently as possible in this and all prayers the children should join in the words. This habit will lead them to join in spirit in the few prayers which are made by the teacher in their behalf. Many times the prayer may be sung softly and reverently, thus combining two effective avenues for the expression of aspiration and desire. The prayers suggested not only cultivate the spirit of prayer, but will also lead to an appreciation of appropriate subject for prayer.

The text exercise should be very informal, and as many children should be allowed to participate in it as time will permit. Not more than five minutes should be consumed, and frequently by bright, quick work this time may be profitably shortened to three minutes. In the **Text Exercises** suggested only certain texts are emphasized which have a bearing upon the theme of the day. These should always be called for, but not to the exclusion of others which the children know and wish to give. When a particularly appropriate text is given by one child, it may be emphasized through repetition in concert by all the children. Wherever an appropriate text has been set to music, as "Suffer little children, etc.," or the Golden Rule, it may be sung as well as repeated.

The march-song has two functions—to emphasize the importance of the

offering, and to give physical relief by a few moments of active exercise before the story. The offering should be no merely formal matter, **March-song** but a genuine gift from the child to some purpose in which he is **and** interested; therefore opportunity for choice should be provided by the provision of different baskets to receive the offering according to the variety of choice possible. Children should stand at convenient points to receive the contribution as the other children pass by in the march. The baskets may represent the church, the Sunday school, and general benevolence. The amounts received in the latter basket should be dispensed only with the consent of the children as a whole and for objects in which their interest has first been aroused.

It should be remembered that the immediate object is not so much to assist a worthy cause as to create the impulse to give and to furnish opportunity for its expression. Therefore the amount given and the particular object to which it is given are of less consequence than that the latter should appeal to the children as something worth doing. They will, however, respond to the suggestions of older people very readily, and money can be wisely dispensed and yet kept within the field of their interest.

In presenting the lesson-story, the leader should bear in mind that the lesson-story is not the whole of the day's work, but only a step in its progress.

The conversation starts the nail, the lesson-story gives it the **The** strongest blow to carry it on its way, but leaves the group- **Lesson-Story** teacher to give the last stroke and to drive the truth home to the child. Therefore let the leader study to make the story perfect as a story, not spoiled by overmuch preaching.

No Bible story can be perfectly appreciated without an appropriate background. Study, therefore, to put the story into a setting which will make its characters live before the children, not as names, but as individuals clothed and surrounded by natural environment, and speaking in their own words or a simplification of those words.

While the religious teaching of the story is to be worked out in detail by the

group-teachers, in the preparation of the lesson-story the theme should always be kept in mind. This will lead to the presentation of a story from a certain point of view and with the emphasis upon certain features of it which lead naturally to the special event and theme which is in mind. The spirit of the story must also be molded in accordance with the impression which it is designed to make. It is an art to tell a sad story in a way which will not sadden but inspire, and to tell a bright story or a story of adventure in a way which will not simply entertain but arouse serious thought. Neither should the climax of a story be spoiled by too much talk after it. A well-directed question, or a sentence or two of comment, will show the purpose in presenting the story, and leave the impression vivid and the interest high.

In a school organization such as suggested above, the group-teacher is tempted to feel that the story is the lesson and that the group-work is not **The Work of** important. It is precisely in this part of the work that the **the** greatest educational opportunity occurs. Through the music **Group-Teacher** and the story the child has been aroused to a pitch of enthusiasm which demands immediate expression, and only in such an expression of his thought and emotions can the true process of education be completed. In preparation for this work, the group-teacher must learn the lesson-story as thoroughly as the leader. He must be prepared to do the whole work of the two lesson periods, if for any reason the leader is absent; and, even more than the leader, he must be full of the theme for the day, in order to meet and carry on the interest of the child. Nothing can be worse for the child than to turn from the enthusiastic leader to the blasé group-teacher, who, because he has heard a story a thousand times, fails to be stirred by its significance to the child. The children should be seated around low tables, or should have small lap-boards upon which to work. Each teacher should keep the supplies for the class in a box, and give them out when the period for the group-work commences.

The group-work must be exceedingly adjustable. Various suggestions are made, having for their object the expression through handwork of the

formulated thought of the child; but the group-teachers must be full of invention, and in cases where the suggestions given are such that they would not appeal to a particular group of children, the material must be varied to suit the conditions. Mere disinclination to develop the thought according to the suggestions given is not, however, sufficient excuse for discarding them.

The purpose of manual work in the Sunday school is not to cultivate skill in doing the thing, but rather to furnish an opportunity for the child to use a form of expression which is natural to him—the visualizing of his thought concerning a certain subject. He draws ships because he is fascinated by the subject. They may be very poor ships, but they express to him the complete idea of ships. Drawing, coloring, clay-work, and even the writing of texts will make more real to the child a story or a principle of which it is to him the expression, and the natural impulse to create thus brought into play will materially help to impress the truth desired.

The last distinct section of the service is the birthday offering and, immediately following it, the welcome to new pupils. Each of these gives opportunity to bring to the notice of the school in a legitimate way the individual child, giving him for the moment a special and healthful importance. The birthday offering should consist of pennies to the number of the years of the child, which may be counted by the school as he drops them into the basket. The accumulated birthday offerings should be devoted to some special purpose of interest to the children.

For the welcome to new pupils, they should be called to the leader and receive a handshake and a pleasant word of greeting, which will give them a sense of membership in the school. If the other children join in this greeting by a simple welcome sentence, said or sung, and a waving of hands or handkerchiefs, a general good feeling is established.

An attempt has been made, even at the cost of unity, to suggest for each service such a closing song as will become a favorite and will send the children away in good spirits.

As suggested previously, this book is intended primarily for the Sunday school, but the work suggested in it may be very happily carried out in the home under the direction of the mother, who, in that case, will be leader, group-teacher, and chorister in one. The period for group-work may in the home be lengthened to two hours on a Sunday afternoon, occupied with the working-out of the theme in a less formal way than is possible in the school.

For the outside stories suggested in the lessons thanks are due to Miss Elizabeth Harrison and Mrs. Andrea Hofer Proudfoot, and especially to Dr. J. Paul Goode, who has so simply and clearly told the story of creation from the point of view of modern science.

GEORGIA LOUISE CHAMBERLIN

INTRODUCTION

PART II—MUSIC

The music selected for the following lessons is intended to form an integral part of the service, enhancing and beautifying the thought of the hour. To fulfil its purpose, its preparation should be accomplished with as little obvious effort as possible. A pause for drill on the words and music would naturally break the continuity of thought, and mar the symmetry of the lesson as a whole. Ideally, the songs would be prepared outside of the Sunday-school hour, when special attention could be paid to the quality of tone used by the children, and to technicalities of phrasing and expression. A Saturday class of the more interested ones, forming a nucleus of leaders for all the children, would be of especial benefit. Where this is not practicable, it would be helpful to hold a short session before the opening of the school to talk over the new song of the day, to get at the special thought of its text, to hear its melody, and to practice the tone-quality which is best suited to express its sentiment.

In any case, the leader should be thoroughly familiar with each song to be introduced, in order to be able to sing it directly and appealingly to the children, unhampered by reference to the printed page. The pupils should be led to perceive that the melody is chiefly but a beautiful vehicle for the words, and that the singing must not be allowed to hide their meaning. A simple and natural utterance by the leader when first presenting the song will have marked effect upon the school singing, inasmuch as children are close imitators.

Although the texts of songs will be given to pupils for preservation in their notebooks, wall-charts of the words will be found of value in the teaching of songs, inasmuch as reference to passages needing correction or special practice may be easily made by their aid. The position of the child in singing from the wall-chart is more normal than when using the printed page.

To make the children's singing helpful to the spirit of the work, it is necessary that their voices be "expressive," that is, capable of expressing the

feeling conveyed by the words they are singing. To be thus responsive the voices must be flexible. This can be gained only where no undue effort is made for power. The "public-school quality," so called, is the loud, inflexible tone which carries the heavier part of the voice up beyond its normal place, producing a strained condition. This strident tone does not permit of gradations of power, and the singing becomes monotonous and inexpressive. It may be corrected in small children by the simple device of allowing them to sing the scale downward from high to low *doh*, using the syllable *loo* on each pitch. Attention can be directed to the quality of tone thus produced, the superiority of its lightness and sweetness being obvious. The singing of a passage which seems to invite the strident tone may be correctly sung by using the same device, repeating with *loo* on each pitch.

Care must be exercised not to give the children a sense of being suppressed in the effort to correct overloud singing, lest the result be a joyless tone, lacking vitality. A few suggestions as to the beauty of the musical climax will direct their energy aright. Lead the children to see that not only to express the meaning of the words do they require gentle or more forceful singing, but that the melody alone usually has a part which should stand out as more important than the rest of the phrase. To give this its proper force, they must use moderate power until the musical climax is reached. There all the power compatible with sweetness will be necessary to give the desired effect.

Thorough familiarity with the songs contained in the following lessons will be of distinctly educative value to the children.

MARY ROOT KERN

SERIES I

PARENTS AND CHILDREN

N. B.—Before attempting to teach any of the lessons in this book a careful study of the Introduction should be made.

The general aim of the following series of four lessons is to draw the attention of the child to the familiar relations of respect, love, and service which should exist between parents and children, not only in order to emphasize these relationships in themselves, but to use them later in illuminating the conception of God as Father, and suggesting the right attitude of mind and action toward him.

LESSON I

How Joseph Honored His Father

AIM OF THE LESSON

The conception of honor to parents is one which in this day and generation receives little emphasis. From an excessive and blind doctrine of subservience to parental authority, the pendulum has swung to the other extreme, and modern educational theorists are apt to consider that good-fellowship and friendly association upon equal terms as members of society is the ideal relationship between parents and children. The restoration of the idea of authority to the home and to the school is receiving wise consideration, however, as a safe and practical basis upon which to prepare the child for citizenship in a country to whose government and laws the citizen must, though they are in a true sense his own creations, render respect and obedience.

The first lesson of the group suggests an old conception of honor to parents, which will appeal to the natural interest of the child in ancient customs. This will attract his attention to the general theme, and afford an interesting contrast to the true conception of how honor should be shown to parents, as it is worked out in the remaining lessons of the group. The story may seem a somewhat gloomy incident with which to introduce the series; but it should be remembered that, to a child, death is mysterious rather than gloomy, and

this instance is so remote that it can hardly suggest more than an interesting story.

PREPARATION OF THE LESSON

The first step in the preparation of the lesson should always be to read the entire service through, in order to get the theme in mind. Indeed, both teachers and leader should read some lessons in advance, in order to note anything which requires a longer preparation. This is so obvious a suggestion that it is not repeated under each lesson. Read with great care the story of the sojourn of Jacob in Egypt, of his death and of the journey to Canaan for the purpose of placing his body in the family tomb (Gen. 45:25—46:7; 46:26—48:22; 49:28—50:26). Get all the information you can about the ancient ideas of life after death, and the needs of the earthly body after death. Notice that to honor the body of a parent was *required* of the son, and was not a matter of choice; also that great stress was laid upon the fact that it must be a *son* who paid this honor, not a stranger. In this lesson the story is given very fully because of the difficulty of securing information on this subject. It is expected that the teacher will upon the basis of this prepare her own story, rather than simply repeat what is here given.

ORDER OF SERVICE, AND PRESENTATION OF THE LESSON¹

Greeting—

Leader: "Good-morning or good-afternoon."

Children: Appropriate response.

Leader: "The Lord is in his Holy Temple."

Children: "Let all the earth keep silence before him."

¹ If announcements are to be made, they may be introduced before the conversation or after the birthday offering, so as not to interrupt the thought of the children after the theme of the day is presented, unless the announcements are such as naturally to relate themselves to the theme. In the apportionment of time for each part of the service, not more than five minutes should be given to the "Conversation," and fifteen minutes to the "Lesson-Story." This should leave twenty-five minutes at the disposal of the group-teachers. Since the children work slowly, it is of the greatest importance that they should have plenty of time for the note-book-work.

Song—"The earth is hushed in silence." (For words and music see p. 189, Stanzas 1, 2, 3, 5.)

Informal Conversation—

Leader and Children: This conversation should call out the delight which children have in the possession of kind parents, and should suggest the sense of obligation and gratitude to them, and the desire to do them honor. The conversation should be very brief, simply suggesting the thought of the day (see Introduction, "Informal Conversations"), and closing with the question: "Who besides father and mother watches over us at night? Shall we sing our prayer to Him?"

Song—

(For music see p. 190.)

Father dear, I fain would thank thee
For my long, refreshing sleep,
And the watch that Thou did'st keep,
While I slumbered soft and deep,
O'er thy child so lovingly,
So lovingly.

Prayer—

After a question or two about the children's conception of prayer, repeat, the children repeating after you, the following couplet:

Leader and Children (line by line):

To say our prayers is not to pray,
Unless we mean the words we say.

All:

All that I today am doing,
Help me, Lord, to do for thee.
May I kind and helpful be,
Only good in others see,
Try to serve thee faithfully,
Serve thee faithfully.
In Jesus' name, Amen.

Leader: "And Jesus said, 'Whatsoever ye shall ask in my name that will I do.' "

Song—

(For music see p. 191.)

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise
to thee;

Holy, holy, holy! merciful and mighty!
Which wert, and art, and evermore
shall be.

Holy, holy, holy! tho' the darkness hide
thee,

Tho' the eye of sinful men thy glory may
not see,

Only thou art holy; there is none beside
thee

Perfect in pow'r, in love and purity.

Text Exercise¹ (see Introduction)—

Let this text exercise start with any texts which the children already know. Select from the following texts one or two which seem to you appropriate, and by suggestion and repetition with the children add each Sunday according to your own judgment:

Ex. 20:12—Honor thy father and thy mother.

Prov. 10:1—A wise son maketh a glad father.

Prov. 17:25—A foolish son is a grief to his father.

Ps. 103:13—Like as a father pitieth his children, so the Lord hath mercy on them that fear him.

Eph. 6:1—Children, obey your parents in the Lord; for this is right.

March-Song and Offering (see Introduction)—“*Onward, Christian Soldiers.*”

(For words and music see p. 192.)

Lesson-Story (see Introduction)—

Leader: “The other day as I was walking down the street I saw a long, black carriage, with black horses drawing it, and other carriages following it. I watched the procession go away far up the street, and turn in at a great gate. When I walked after the procession and came opposite the gate I

¹ As the lessons progress, continually lead the children to recall old texts, but so far as possible let them be such as relate to the theme of the day. The children will thus be led to notice the meaning of a text much more carefully, and the text will contribute to the impression which the whole service is designed to make. The teacher may frequently begin by suggesting the theme; e. g., friends, the Heavenly Father, or whatever the subject for the day; the children being asked to give all the texts which they can recall upon that theme. Let the children sometimes give texts as classes, rather than as individuals, and in every possible way vary the exercise until it becomes a fresh and stimulating, but always brief, period in the service.

looked in and saw a place like a great beautiful garden, and in it were hundreds of white stones, some much higher than men, and some not so high as the smallest child here. What was that black procession? What was the beautiful garden? Do we think that the *people* whose bodies are buried in the graves in the cemetery are there, or are the *real people* living and happy with our Father in Heaven? Do the happy people need their tired sick bodies any more?

"People did not always think about God as we do now as a loving Father, nor in the long-ago time, did they think that people would not need their bodies after they were dead.

"Do you remember Joseph? Can anyone here tell me anything about him? [If there is no response see that the story of Joseph is recalled in a few sentences.] There were two countries in Joseph's story, the one where he lived when he was a boy (Canaan), and the one to which he was carried away and sold. What country was that?

"Shall I tell you what kind of graves they had in Egypt? We know because we can go to Egypt away across the ocean and see them today. They are great pointed mountains made of stone blocks, pyramids we call them, and they are so big that very few people ever climb to the top of them, on account of the many steep steps. If we should go inside the pyramid mountains we would see great rooms, with little rooms in their walls, all empty now. Only the bodies of very great people were put away in these pyramids, which were built to do them honor. Their children thought it the greatest honor they could give father and mother to bury them in a pyramid with everything in the great room which it was thought they might need.

"What do you think that a boy in Egypt thought that his dead father might need? Water in jars, food in bowls, clothing, jewelry, sandals, a carriage to ride in, servants to wait upon him. The servants were only little stone or wooden dolls, but the little Egyptian boy thought that these dolls could make themselves alive and useful.

"Joseph's father had already taught him that only God could supply

what people needed after death, but Joseph did not know all that we know about God for he thought that only Canaan was God's land. Do you remember how when Joseph was in Egypt, and very rich, he sent for his old father to come down and live with him in Egypt? Joseph's father had lived seventeen years in Egypt, and had been very happy with Joseph. He had grown very old, and one day he became sick, and when he knew that he must die he sent for Joseph and he said: 'Bury me not, I pray thee, in Egypt; but when I sleep with my fathers thou shalt carry me out of Egypt, and bury me in their burying-place.' And Joseph said: 'I will do as thou hast said.' Jacob meant that he wanted to be buried where his father, Isaac, and his grandfather, Abraham, were buried, in a great room in a cave, in a lot that Abraham had bought for a burial place, many years before, in the land of Canaan, God's land, where he thought that God could take care of him.

"So when Jacob was dead, Joseph made a great funeral in his honor. For seventy days the Egyptians whose business it was to mourn for people were paid for weeping, and then Joseph asked permission from Pharaoh to take his father's body to Canaan for burial, and this was what the procession was like: A great many officers from Pharaoh's court, a great many of the famous people in Egypt, many of the old and wise men of Egypt, all the household of Joseph, and of his father Jacob—wives, sons, daughters and servants—but the children were left in Egypt. How sorry they must have been to be left behind. Then there were soldiers with chariots and on horses to protect the great procession from robbers, for this was a dangerous journey. And so they came to Canaan, and when they had wept for seven days they put the body of Joseph's father in the cave in the rock and rolled the big stone which was the door across the opening and went back to Egypt.

"I wonder if Joseph had in his heart some such command as this—say it with me—'Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.' Would we think it better to do honor to father and mother when they are living or after they are dead?"

Song—

(For music see p. 193.)

Praise ye the Father, His love is everlasting;
Praise ye the Father, Let all the earth give thanks to Him.
Honor and glory be unto Him forevermore.
O God of mercy, Thy children raise their song to Thee.

Great is the Lord who hath shown his glorious power,
Who giveth light to the world, and blessing to his people.
Great is the Lord, who hath given us the victory.
With Love and power He ruleth the world.
Arise and praise ye the Father.

Glory to the Father, to the Father everlasting.
Glory to the Father, who hath made the earth and Heaven.
Loudly let the voices ring; loudly praise our mighty Lord and King.
Children come before his presence with a song,
And praise ye the Lord.

Group-Work—

Group-Teachers and Children: The children may be given their lap-boards, with covers for their notebooks, the song, "Father Dear," etc., and the title-page upon which the teacher has previously written the name of the child. These may then be arranged in the proper order within the cover pages.

Recall the procession, and let each child name something or somebody in the procession. Discuss the possible order of the procession, and its happenings.

Ask the children to tell you what the word "honor" means. Recalling the story lead them to see that at least it means great regard for the wishes of those we love, since Joseph was so anxious to do just as his father asked.

Suggest that it is much easier to remember something important if we have it written down. For instance, when Moses wanted the people of Israel to remember to honor father and mother, he wrote the words on a great stone, so they would not be lost or rubbed out.

"Do we want to remember these words? Then let us write them in our books."

Explain that, since some of the children do not yet write very well, and all would like to have the first page in the books look especially neat, the letters

have been printed, and are ready for coloring. Give the page containing the text, and let each child illuminate it according to his own taste.

Song—" *There's naught I love so tenderly.*" (For words and music see p. 196.)

Birthday Offering and Welcome to New Pupils (see Introduction)—

Song:—" *Jewels.*" (For words and music see p. 202.)

Closing Sentence—

All: "For he shall give his angels charge over thee, to keep thee in all thy ways."

LESSON II

Samuel Honoring His Parents by Trustworthiness

AIM OF THE LESSON

The aim of this lesson is by contrast with the previous lesson to suggest one possible method of manifesting genuine honor to parents, namely, faithfulness to duty, and obedience in their absence.

PREPARATION OF THE LESSON

Read I Sam., chaps. 1-4. Read also articles on "Tabernacle," "Ark," "Shiloh," in a Bible dictionary.

ORDER OF SERVICE, AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Leader: "The Lord is in his holy temple."

Children: "Let all the earth keep silence before him."

Song—"The earth is hushed in silence." (For words and music see p. 189, Stanzas 1, 2, and 5 only.)

Informal Conversation—

Leader: "Do you remember the story which I told you last Sunday about the way in which a boy who had grown to be a man honored his father? But he was a man and his father was dead. You are little children, and most of you have good loving fathers who give you clothes and a house to live in, and what else?"

Let the children name several things which they receive through the kindness of parents. "Does your father expect you to pay for these things? What does he expect from you instead of payment?" Bring out the thought of love and obedience.

"I heard of a boy the other day who said naughty words when his father

was not about, and who meddled with his mother's pretty things when she was out, and who took things from the pantry which mother said he was not to touch. Sometimes mother and father found him out, and then how ashamed they were because their little boy could not be trusted.

"I heard a mother say the other day: 'I always have to take my little boy with me when I go out because I cannot trust him at home, he is so mischievous.' Do little boys and girls like that honor father and mother, or dishonor them? I am going to tell you a story by and by about a little boy who could be trusted. He lived in a church. It was not a church like this but a tent-church; and this little boy worshiped the same God whom we pray to, the Lord God Almighty. Shall we sing the song which we sing sometimes, Holy, holy, holy! Lord God Almighty!"

Song—

(For music see p. 191.)

Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall
rise to thee:

Holy, holy, holy! merciful and mighty!
Which wert, and art, and evermore
shall be.

Holy, holy, holy! tho' the darkness hide
thee,

Tho' the eye of sinful man thy glory
may not see,

Only thou art holy; there is none beside
thee

Perfect in pow'r, in love and purity.

Prayer—

Leader: "Shall we say a prayer to the Lord God, who has told us to call him 'Our Father'?"

All:

Our father, who art in heaven,
Hallowed be thy name.
Thy Kingdom come.
Thy will be done
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
Lead us not into temptation,
But deliver us from evil,
For thine is the kingdom,
The power, and the glory,
Forever and ever. Amen.

Leader: "There is a beautiful psalm or song which perhaps the people who came up to the tent-church sang when they were very happy, and thought how much God had done for them, and when they wanted to praise God, or Jehovah, as they called him. We do not know what music they sang it to, but we can say it. Let us say it together, and try to remember it as we repeat it line for line."

Psalm 100—

Make a joyful noise unto Jehovah, all ye lands.
 Serve Jehovah with gladness:
 Come before his presence with singing.
 Know ye that Jehovah, he is God:
 It is he that hath made us, and we are his:
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise:
 Give thanks unto him, and bless his name.
 For Jehovah is good: his loving-kindness endureth **for ever**,
 And his faithfulness unto all generations.

Leader: "Let us sing a song of worship and praise."

Song—

(For music see p. 200.)

But the Lord is mindful of his own,
 He remembers his children.
 But the Lord is mindful of his own;
 The Lord remembers his children.
 remembers his children.
 Bow down before him, ye mighty,
 for the Lord is near us!
 Bow down before him, ye mighty,
 for the Lord is near us!
 Yea, the Lord is mindful of his own,
 He remembers his children.

Text Exercise—For appropriate texts see p. 4.

March-Song and Offering—"*Onward, Christian Soldiers.*" (For words and music see p. 192.)

Lesson-Story—

Leader: "I am going to tell you about a boy who did the greatest honor to his father and mother, because he was left alone, far away from his home,

for many years, and saw his father and mother only once a year, and yet he was always obedient to what they had taught him as a little boy at home, and everyone could trust him perfectly.

"This little boy lived in the Bible country, Palestine or Canaan, and he lived in the tent-church which I told you of a moment ago. In those long-ago days people thought that God liked to have sheep and goats and doves burned on an altar by a holy man, called a priest, who did nothing else but help people to worship God. In all the land there were only a few places where there was such a priest to offer burnt offerings for the people. The name of this worshipping-place where Samuel lived was Shiloh, and this is how he came to be there.

"There was once a good kind woman who came with her husband every year to Shiloh to worship God. Now, people thought that if they asked things from God at Shiloh he would pay more attention to them than if they asked for the same things at home, so the people who came to worship would often pray at Shiloh for the thing which they wished most of all. The thing that this good woman, whose name was Hannah, wanted more than anything else was a little boy of her own, so every year when she came to Shiloh to worship, she prayed to God that he would give her a little son. She said: 'O Lord, if you will only give me a little son, I will lend him to you, to help Eli the priest here in Shiloh to take care of the tabernacle [that was what they called the tent-church] and to make offerings to you.' So one day, in a village called Ramah, where Hannah and her husband lived, a little baby boy was born, and his mother was Hannah. How glad she was, and what good care she took of him, for he was to be lent to God when he was old enough, and he must be a good, clean, happy, healthy boy to be fit to serve in God's house at Shiloh. Sometimes Hannah perhaps said to herself, 'Samuel is a good boy now, but I wonder, when I leave him at Shiloh, if I can trust him, always to do right, or shall I some day be ashamed of his conduct?'

"At last the time came when Samuel was old enough to leave his mother. How old do you think that was? Perhaps five years, perhaps seven or eight,

not more. You would not like to go away from home to live in a strange place without mother would you? But Samuel was already a brave little boy, and when his mother left him at Shiloh with the kind old priest, Eli, he was not unhappy. He learned to trim the lamps or candles upon the altar, where the offerings were made, to open the doors in the morning and to close them at night, to wait upon Eli, and to be very useful. He tried hard to do just what he thought his mother would want him to do, although she was far away and he could not ask her. Once a year she came to see him and brought him a beautiful linen coat which she had woven for him herself, and when she asked him if he had been a good boy, he always looked straight into her eyes and said in his own language, 'Yes, mother.' Those visits were happy days for Samuel.

"Now, old Eli, the priest, had two grown-up sons who helped him as priests, but who were very wicked men. Eli knew that they were not fit to serve in God's house, and God had made him see that he was displeased with him for dishonoring his house by having such wicked men to serve in it. But Eli had paid no attention. He had not trained his sons when they were little boys to be good boys, and now that they were men he could do nothing with them.

"I am going to read to you from the Bible (for this is a Bible story) about a strange thing which happened to Samuel one day, or rather one night when he was sleeping in the tent-church."

Read here I Sam. 3:2-6, 8-10. Tell the remainder of the story in a few sentences. "After a while you will have an opportunity to talk about this story with your teachers."

Song—

(For music see p. 197.)

No evil shall befall thee,
Dear object of his choice;
This night our Lord will call thee,
In a still, small voice.
In a still, small voice.

Thy God saith, they that fear him
Shall heart and soul rejoice;
Then sleep to wake and hear him,
In a still, small voice;
Then sleep,
Then sleep to wake and hear him,
In a still, small voice.

Group-Work—

Group-Teachers and Children: Let the notebooks be opened at the text illuminated on the previous Sunday. Recall Joseph's way of honoring his father. Let the children discuss fully and define Samuel's way of honoring his parents. Did he have any difficulty in being always obedient, always cheerful, always ready for service? Were his duties always agreeable? Let the children imagine, and help out their imagination with your own.

Recall that in the tent-church where Samuel lived, the people worshiped God by burning animals upon an altar, and part of Samuel's daily work was to keep the altar clear and ready for use. Suggest that a picture of an altar would help us to remember this lesson.

Giving the children the new page, with its unfinished altar, let them complete it with their pencils. This should not be done in the spirit of a task, but because of interest in the story, and desire to fix it in the memory.

Suggest as an appropriate text to write: "Children obey your parents in the Lord, for this is right."

In the writing of texts by the children the teacher should always be guided by the time at his disposal, and should prepare beforehand a sufficient number of copies of the text, typewritten if possible, so that in case the time is insufficient for the children to write it, the text may be pasted in by each child. If there are in the class any children who cannot write, these previously written or printed texts may always be used.

Song—"There's naught I love so tenderly." (For words and music see p. 196.)

Birthday Offering, and Welcome to New Pupils—

Song—"Jewels." (For words and music see p. 202.)

Closing Sentence—

All: (See p. 8.)

LESSON III

A Father's Love

AIM OF THE LESSON

The aim of this lesson is to create in the child a deepened sense of the fact that the love of the parent is the principle underlying the care and provision for the child.

PREPARATION OF THE LESSON

Make a careful study of Luke, chap. 15. Study also the conversation suggested on the following page, and if possible make it more definite and local.

ORDER OF SERVICE, AND PRESENTATION OF THE LESSON

Appropriate greeting from leader; response from school. (See p. 2.)

Song—"Holy, holy, holy! Lord God Almighty!" (For words and music see p. 191.)

Informal Conversation—

Leader and Children: "How many children here know what a cocoon is? Tell me about it." Lead to the thought that it is the temporary house of the butterfly, and that he leaves it only when it is no longer suitable for him. Follow out the same line of thought in connection with the bird who leaves the home nest only when it is outgrown, and he must build one for himself.

Raise the question: "Are most boys and girls in a hurry to get away from home, or do they like to stay with father and mother until they are grown men and women, and then, perhaps, to have a new home quite near the old one? Why are boys and girls so anxious to stay near father and mother?" Lead to the thought of the love of father and mother, and to the care and provision of food and clothing and all things necessary for the comfort and happiness of the child. Again raise the question, "*How much* does a good father love his little boy? How does a little boy feel toward such a father? Shall we sing our 'Thank you' for all the care which we receive?"

Song—

(For music see p. 190.)

Father dear, I fain would thank thee
 For my long, refreshing sleep,
 And the watch that thou did'st keep,
 While I slumbered soft and deep,
 O'er thy child so lovingly,
 So lovingly.

“Of what father were we thinking as we sang? Our father on earth or the great Father in heaven? Shall we thank him in prayer?”

Prayer—

Leader: “Our Father in heaven, we thank thee for our dear homes, and for all the people who love us, and take care of us. Help us to show that we *truly* thank thee by being obedient and helpful children, bringing joy and happiness into our homes. In Jesus' name we ask it. Amen.

“Shall we sing softly?”

Our Father, our Father who art in Heaven,
 Hallowed, hallowed be thy name.

(For music see p. 217.)

Song—

(For music see p. 202.)

This song should be introduced by a suggestion of the coming Thanksgiving festival.

Come, ye thankful people, come,
 Raise the song of Harvest-home;
 All is safely gathered in,
 Ere the winter storms begin.
 God, our Maker, doth provide
 For our wants to be supplied;
 Come to God's own temple, come,
 Raise the song of Harvest-home.

All the world is God's own field,
 Fruit unto his praise to yield;
 Wheat and tares together sown,
 Unto joy or sorrow grown:
 First the blade, and then the ear,
 Then the full corn shall appear:
 Lord of harvest, grant that we
 Wholesome grain and pure may be. Amen.

Text Exercise—For texts appropriate to this series see p. 4.

March-Song and Offering—“*Onward, Christian Soldiers.*” (For words and music see p. 192.)

Lesson-Story—

Leader: Recall by question and suggestion the story of last Sunday about a little boy who loved his father and mother so much that he was obedient, even when he lived far away from them. Suggest that, “Today our story is

of a boy, grown to be a young man, who lived in a beautiful home, had everything that he needed to eat, to drink, and to wear, but who did not love his father, nor care for his home, and who wanted to get away as fast and as far as he could. Except for the end of the story which tells us what a kind father he had, we would not want to hear this story at all. It was Jesus who first told the story."

Tell the story contained in Luke 15:11-32, preserving the biblical order, and the biblical language wherever it is perfectly easy for the children to comprehend. A story which is so perfect in form as this one can best be told with the Bible in hand, occasionally reading from it, introducing comment and explanation when necessary to simplify or to expand. Notice that in the story as told in Luke the following expressions will be difficult of comprehension: "substance" and "living" for "property;" "riotous living" for "wasteful and wicked pleasure;" "famine;" "joined himself" for "hired himself;" "swine" for "pigs;" "compassion" for "pity" and "love;" "entreated" for "urged;" "transgressed" for "disobeyed;" "devoured thy living with harlots," for "lived a wicked life;" "meet to make merry" for "proper to make merry." Care must be taken that the children do not understand the term "kid" in the slang sense. Its use in the sense of "child" has become so common among many classes of people that there is danger of misunderstanding.

In closing raise only the questions: "Was not this a good father? If you were naughty do you think that your father would love you? Does he love you even when he punishes you? Is that the way with fathers? Did this boy *honor* his father?"

Song—

(For music, see p. 239.)

Like as a father pitieth his children.
So the Lord hath mercy on them that fear Him;
Like as a father pitieth his children,
So the Lord hath mercy on them that fear Him.

Group-Work—

Group-Teachers and Children: The songs are frequently so peculiarly ap-

propriate to the theme of the day that they may well be discussed, as they are given out. Recall the story and let the children discuss the character of the elder brother. Was he selfish, unkind, disagreeable, angry, unhappy, although he had everything that he needed? Let them continue such discussion, taking up the character of the younger brother, and that of the father. Always require the child to give a reason from the story for any statement which he makes, as: "because he did thus and so, I think thus and so."

Picture the home life of the two boys with such varied and disagreeable faults. After a brief résumé of all the faults of both sons, lead the children to the statement that notwithstanding all, the father loved *both* his sons. Turn back to the texts already in the notebooks. Raise the question: "If this younger son, and even the elder son, had honored the father, in what ways would they have acted differently? Suggest that we call God "our Father in heaven." Is he like this father of the two sons? Call attention to the verse printed upon the new page: "Like as a father pitieth his children, so the Lord hath mercy on them that fear him."

Let the children now complete the page by pasting in the pictures.

Song—"From the bright blue heavens, with the angels mild." (For words and music see p. 204.)

Birthday Offering and Welcome to New Pupils—

Song—"Come, children, lift your voices." (For words and music see p. 202.)

"Note that this is another song about the harvest and Thanksgiving":

Closing Sentence—

All: (See p. 8.)

LESSON IV

The Daughter Who Honored Her Mother by Service

AIM OF THE LESSON

The aim of this lesson is to lead the child to see that service is the natural and joyful expression of honor to the parents whom we love.

PREPARATION OF THE LESSON

Read with care the entire story of Ruth as found in the book of Ruth. Look up the material in any modern commentary upon this book. If possible read the introduction to it found in Moulton's *Biblical Idyls*. Look up the country of Moab upon the map of Palestine. Find out as much as you can in regard to the kind of life and work in which the women in this early agricultural period engaged. It is not necessary for you to give all this information to the children, but your own story will be much richer, and you will feel more at ease if you have a vivid and complete picture in your own mind which you are simplifying for the children. If you can make your own story from the biblical material, it is far better to do so than to use the story as given below.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Lead the children to tell you of the harvest season, and all for which it stands. Recall the early planting, the warm rain and sunshine of the summer, and now the grain, cut and threshed, the hay gathered into the barn or in great stacks in the field, the fruit, vegetables, and nuts ready to be gathered into the cellars and barns. Let the children talk about the great festival which we celebrate on account of the harvest with all its provision for the long, cold winter to follow. "How soon will this festival come? Let us prepare for it by singing a harvest song":

Song—"Come, children, lift your voices."

(For words and music see p. 204.)

Informal Conversation—

Leader and Children: "Suppose that you lived on a farm where all the apples grow, and the nuts are to be picked from the trees, and the grapes from the vines, and the potatoes must be dug from the ground. If father and mother had to do all this work themselves would you want to help them? Why? But some of the work is hard. Digging potatoes is very tiresome. Wouldn't it be better to have mother do that? No? Why?" Call out the thought that it is because the children love mother and do not want to see her work hard doing something which they could do for her. "It would be better for you and father to do that? Is it not strange that when we love people we want to do things to help them all the time, especially father and mother whom we love so much? It seems as if God must make us feel that way, because he is always helping. There is a song which tells us how God helps to bring the harvest. Let us sing it."

Song—

(For music see p. 206.)

We plough the fields and scatter
 The good seed o'er the land;
 But it is fed and watered
 By God's almighty hand.
 He sends the snow in winter,
 The warmth to swell the grain,
 The breezes and the sunshine,
 And sweet refreshing rain.

Chorus:

All good gifts around us
 Are sent from heav'n above;
 Then thank the Lord,
 O thank the Lord for all his love.

He only is the maker
 Of all things near and far;
 He paints the wayside flower
 He lights the ev'ning-star;
 The winds and waves obey him,
 By him the birds are fed;
 Much more to us, his children,
 He gives our daily bread.

(Chorus)

We thank thee, then, O Father,
 For all things bright and good,
 The seed-time and the harvest,
 Our life, our health, our food;
 Accept the gifts we offer,
 For all thy love imparts,
 And, what thou most desirest,
 Our humble, thankful hearts.

(Chorus)

"Let us sing, 'Our Father who art in Heaven,' before we say our thanks to him." (Sing softly):

Our Father, our Father who art in Heaven,
Hallowed, hallowed be thy name.

Prayer—

Leader: "O God, our Father, we thank thee for all this beautiful harvest time, for the food which it supplies, for the clothes which it provides, and for all the comfort and happiness which it brings into our homes.

"Let us talk together to God, I will repeat and you may repeat after me":

All that I today am doing,
Help me, Lord, to do for thee,
May I kind and helpful be;
Only good in others see;
Try to serve thee faithfully,
Serve thee faithfully.

Song—

(For music see p. 208.)

Can a little child like me
Thank the Father fittingly?
Yes, oh yes! be good and true,
Patient, kind in all you do;
Love the Lord, and do your part;
Learn to say with all your heart:

Chorus:

For the fruit upon the tree,
For the birds that sing of thee,
For the earth in beauty drest,
Father, mother, and the rest;
For thy precious, loving care,
For thy bounty ev'rywhere,

(Chorus)

Father, we thank thee!
Father, we thank thee!
Father, in heaven, we thank thee!

For the sunshine warm and bright,
For the day and for the night;
For the lessons of our youth,
Honor, gratitude, and truth;
For the love that met us here,
For the home and for the cheer,

(Chorus)

For our comrades and our plays,
And our happy holidays;
For the joyful work and true
That a little child may do;
For our lives but just begun;
For the great gift of thy Son,

(Chorus)

Text Exercise—For texts appropriate to this lesson see p. 4.

March-Song and Offering—"*Onward, Christian Soldiers.*" (For words and music see p. 192.)

Lesson-Story—

Leader: "I am going to tell you a story about the harvest and about a loving daughter, too. Our story commences with a famine. Do you remember that we had a story about a time of famine last Sunday? What is a famine?" Tell what makes a famine, and why there were so many of them in Palestine.

"There was once a famine in the land of Palestine, and there was living in the town of Bethlehem, Elimelech and his wife Naomi, and they had two sons, Mahlon and Chilion. Because they could not get any food in their own land they went across the Jordan River into the land of Moab, where the famine was not so bad. There they lived for a long time, until Mahlon and Chilion were grown to be young men, and each had married a wife from the people of Moab. But by and by Mahlon and Chilion died, and the old mother, Naomi, said, 'I will go back to my own land of Israel,' for she had heard that now there was plenty of bread to be had in Israel.

"So Naomi started upon her way back to Bethlehem, and Ruth and Orpah, her two daughters-in-law, the wives of her dead sons, who were all that was left of the little family, started to go with her. They could not let the poor, sad mother go that long way alone. But when they had gone some distance on the way, and they could almost see the hills of Naomi's country, Naomi, who had been thinking a great deal of what was before her, decided that it would be much better for her daughters to stay in their own land, and marry some good men of their own people, rather than go with her, for she had no home to take them to, and no way of getting food for them or for herself, for Naomi was very poor.

"So she said to Ruth and Orpah: 'Do you, each of you, go back to your mother's house; may Jehovah deal kindly with you, as you have dealt with the dead and with me. Jehovah grant that each of you may find a good husband to take care of you.' And she kissed them good-by, but they cried a great deal and said: 'No, but we will go with you to your people.' Then she persuaded them, and at last Orpah said good-by and went away, back to her own land. But Ruth would not leave her mother; she said: 'Where you go,

I will go, and where you stay I will stay; your people shall be my people, and your God my God. Where you die I will die, and there will I be buried.'

"Ruth knew that where her mother was going she would be poor, and that they would have to work very hard, but she loved her mother too much to leave her.

"So they both went together till they came to Bethlehem. The whole town was greatly excited about them, and the women came around them and said, 'Is this Naomi?'

"Now Naomi means pleasant, and she said: 'Don't call me Naomi, call me Mara—which means bitter—for God has dealt very bitterly with me. He has given me a great deal of trouble. When I went away I was rich, with my husband and my sons, but now I am lonely and poor.'

"Ruth and Naomi settled down at Bethlehem, but they had no way of buying food for themselves. They had come just when the farmers were beginning to cut the barley—the harvest time—and this makes our story a harvest story. It was the custom in Bethlehem to allow the poor people to go into the fields and gather up the loose heads of barley that were dropped by the reapers; and Ruth went to glean to get a little food for herself and her mother. By chance she went into the field of a very rich man named Boaz, who was a relation of Elimelech, Naomi's dead husband. And by and by, Boaz came to see how the work was getting on.

"He said to the reapers, 'Jehovah be with you.'

"They answered him, 'Jehovah bless you,' just as we should say 'Good-morning.'

"He saw Ruth gleaning, and asked who she was. They told him that she was Naomi's daughter-in-law just come from Moab. Then Boaz called Ruth to him, and said that she might glean in his fields all through the harvest, and must not go anywhere else.

"For, said he, 'I have heard all about your goodness to your mother-in-law, Naomi. May you be fully rewarded by Jehovah, the God of Israel, under whose wings you have come to take refuge.'

"At noontime Boaz made her sit down with the reapers, and gave her food and drink, and she ate all she could, and still she had some left. He bade the reapers leave whole sheaves of barley on purpose for Ruth, so that in the evening she had a great bundle; and she beat out the barley and took it to Naomi, with what she had left of the food which Boaz had given her.

When she told Naomi that she had been gleaned in the fields of a man named Boaz, and that he had been very kind to her, and had said, 'You must keep with my workmen till my harvest is finished,' Naomi said, 'Yes, my daughter, you had better keep with his maidens, and not let them see you in anybody else's fields.'

"So Ruth kept fast by the maidens of Boaz, and gleaned with them, all through the barley harvest and the wheat harvest; and every evening she took her gleanings home to Naomi. Do you think that it made her happy to be able to take care of Naomi in this way?"

Draw from the children the idea of service as an expression of love and honor to parents.

"What do you think happened to Ruth after a while? It was just like a fairy story. The great man, in whose fields Ruth reaped, and who had been so kind to her, made her his wife, and when a little son came to them she called his name Obed. You will like to remember about this little boy, for when he became an old, old man, he was the grandfather of David, the great king David, so you see, it was a true story."

Song—

(For music see p. 200.)

But the Lord is mindful of his own,
 He remembers his children.
 But the Lord is mindful of his own
 The Lord remembers his children,
 Remembers his children.
 Bow down before him, ye mighty,
 For the Lord is near us!
 Bow down before him, ye mighty,
 For the Lord is near us!
 Yea, the Lord is mindful of his own,
 He remembers his children.

Group-Work—

Group-Teachers and Children: Add new songs. Study to give the group-work variety from week to week, so that there will frequently be the element of novelty, in your presentation, as well as in the manual work suggested.

The present lesson affords an excellent opportunity to give the children some conception of oriental life, and such an opportunity should never be lost, for only through an appreciation of that life can they in later years come to understand the Bible history and teachings.

Draw from the children all the information which they can give you about modern methods of agriculture. The sowing, the cultivation, the cutting and the reaping, all done by machinery aided by horses and men, may each be discussed. Let any child who may have seen or participated in the work talk freely.

Then try and give an idea of similar work in Palestine, in the time of Ruth—the plowing, the sowing, the cultivating, the reaping, all done by hand, the women helping the men.

Raise the question as to what might be an appropriate thing by which to remember Ruth. After some guessing give out the new page with its sheaves of barley, which the children may now color.

Let those who cannot read easily read several times the selection printed on the page, Ruth 1:14-16.

Song—“*Praise ye the Father, his love is everlasting.*” (For words and music see p. 193.)

Song—“*Come, ye thankful people, come.*” (For words and music see p. 202.)

Closing Sentence—

All: (See p. 8.)

SERIES II

THE HEAVENLY FATHER

It is the purpose of the four lessons in this group to carry the conception of the earthly parent, and the obligations of love and service from the child, over into the conception of the heavenly Father and the like relationship of gratitude, love, imitation, and service to him, on the part of his spiritual children.

The child is accustomed to realize the unseen. He is therefore much more able to hold a real and personal relation to an unseen God, whose activities are all about him, than the average grown person. To him, doubtless, God will have a distinct form, but if care is taken by the teacher to say nothing which will emphasize this element of his thought, there is no danger but that it will pass away with the advancing thought of the child and melt unconsciously into the more spiritual conception appropriate to the mature mind.

Do not teach things which must be specifically untaught, but do not worry about the child's own material conceptions nor try to spiritualize them too fast. As he grows older he will hold you responsible for the essence of that which you taught him, rather than the images in which he clothed your teaching. It is with the child as in nature, first the blade, then the ear, then the full corn in the ear. To attempt to disturb this order is worse than useless.

LESSON V

God the Creator of the Earth and Sky

AIM OF THE LESSON

The general object of this lesson is to give to the child a large, although necessarily somewhat vague, idea of the process of creation, but to impress indelibly the fact of *God as Creator*.

The creation story of the Old Testament is not used as the basis of this lesson, but rather a very elementary presentation of the actual process of creation from the scientific point of view, so far as it is known. The children are brought into daily contact with this point of view in the nature-study of the day schools, and it is very important that the teaching in the Sunday school, in cases where it touches the same topics as the day school, should not contradict the teaching of the latter when it is scientifically correct. The two creation stories, found in Gen., chaps. 1-3, become much more forceful, when they are taken out of the realm of science, and placed in that of religious conception. The great fact, back of both the story of science and that of the Bible, is *God the Creator*. It is better to leave the Bible story of creation for another year, but if the question should come up, it adds greatly to the interest of the Bible story in the mind of the child to see that thousands of years ago, when the world really knew almost nothing about what science has since taught us, the *Hebrew* people thought that *God created the world*, and wrote about it in their literature.

"How did they know it? God must have told them in their hearts."

PREPARATION OF THE LESSON

Study with the greatest care the statements of men of science, given below, concerning the creation of the world. Study the Hebrew story of creation found in the first chapters of Genesis. If possible study other stories of creation found in the literatures of other peoples.¹ Look in the *Encyclopaedia Britannica* or the *Hastings Bible Dictionary* for other references. The Norse myths are very interesting. Note how far superior to any of these is the Bible story. Consider how strangely, not being the work of a scientist, it coincides in its general progress with the story of science. We must regard it, however, as the expression of a theologian striving to impress the idea of the power and dominion of Jehovah, rather than that of a scientist trying to give the exact programme of creation.

¹Lenormant, *Beginnings of History*, contains some of these.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2.)

After a brief suggestion of the season, by the introduction of some bit of nature and an allusion to the coming Thanksgiving, sing:

Song—“*Come, children, lift your voices.*”

(For words and music see p. 204.)

Informal Conversation—

Leader and Children: “We have been talking a great deal about father and mother, for a few Sundays past. We have said very little about the great Father of us all. Who is that? Father and mother give us a home, and food to eat, and clothes to wear. Father and mother love us and take good care of us. But could they do this without the help of our Father in heaven?”

Let a little child stand before the class, and let the other children trace, piece by piece his clothing back to the sheep, the silkworm, the calf, the cotton plant, etc., and then back still further to the soil, the sunshine, the rain, etc. Note that everything goes back to these gifts of the heavenly Father.

Song—

(For music see p. 204.)

From the bright blue heavens, with the angels mild,	With a father's kindness, gives them daily bread,
God, our lov'ng Father, looks on ev'ry child:	Shields from ev'ry danger ev'ry little head;
Lovingly he listens to each little pray'r;	Tell all little children of this Father true;
Watches ev'ry footstep with a father's care.	Who will ne'er forsake them, if his will they do.

Prayer—

Leader: “Shall we pray together to our Father?”

Father, dear, I fain would thank thee
For my long, refreshing sleep,
And the watch that thou did'st keep
While I slumbered soft and deep,
O'er thy child so lovingly,
So lovingly.

Leader: “Shall we say together the hymn of praise to this great Father which the Hebrews used to say and which we are trying to learn?”

Psalm 100—

Make a joyful noise unto Jehovah, all ye lands,
 Serve Jehovah with gladness:
 Come before his presence with singing.
 Know ye that Jehovah, he is God:
 It is He that hath made us, and we are his:
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise;
 Give thanks unto him, and bless his name,
 For Jehovah is good: his loving-kindness endureth forever,
 And his faithfulness unto all generations.

Song—

(For music see p. 202.)

Come, ye thankful people, come,
 Raise the song of Harvest-home;
 All is safely gathered in,
 Ere the winter storms begin;
 God, our maker, doth provide
 For our wants to be supplied;
 Come to God's own temple, come,
 Raise the song of Harvest-home.

All the world is God's own field,
 Fruit unto his praise to yield;
 Wheat and tares together sown,
 Unto joy or sorrow grown:
 First the blade, and then the ear,
 Then the full corn shall appear:
 Lord of harvest, grant that we
 Wholesome grain and pure may be.

Text Exercise—

Following are texts from which selections may be made for the lessons of the second series. Lay special emphasis upon the texts which are assigned to the group-work from Sunday to Sunday:

Gen. 1:1—"In the beginning God created the Heavens and the Earth."

Ex. 15:18—"Jehovah shall reign for ever and ever."

Deut. 6:5—"And thou shalt love Jehovah, thy God, with all thy heart, and with all thy soul, and with all thy might."

Ps. 46:1—"God is our refuge and strength."

Isa. 40:8—"The grass withereth, the flower fadeth; but the word of our God shall stand forever."

Matt. 4:10—"Thou shalt worship the Lord thy God, and him only shalt thou serve."

Matt. 5:9—"Blessed are the peacemakers for they shall be called sons of God."

Matt. 5:48—"Ye therefore shall be perfect as your Heavenly Father is perfect."

Matt. 6:8—"Your Father knoweth what things ye have need of before ye ask him."

John 8:41—"We have one father, even God."

John 12:26—"If any man serve me, him will the father honor."

John 16:23—"Verily I say unto you, if ye shall ask anything of the father, he will give it you in my name."

John 16:24—"Ask and ye shall receive."

March-Song and Offering—"Onward, Christian Soldiers." (For words and music see p. 192.)

Lesson-Story—

This story should be thoroughly understood and mastered before its presentation.

THE STORY OF CREATION

BY J. PAUL GOODE, PH.D.

CHAPTER I. THE PRIMITIVE VIEW

Long ago, people believed that the earth was a great flat plain, and that the sky was an arch, or dome, of blue stone, a "firmament," like a great bowl inverted over the plain. The myriad stars which we see, twinkling all night, they thought were the fires of heaven shining through little chinks in the blue firmament. They thought the sun was like a big lamp, which was pushed from one side of the earth under the arch to the other side of the earth, and then was kept in hell, down under the earth, until next morning. The moon, like a big silver wheel, took the same journey under the sky by night. And they thought that all this earth, and the sun and moon were built in just six days. The Hebrews or the Bible people thought this, and one of them told what he thought in a beautiful poem. The Hebrew poet started his story with: "In the beginning God created the heavens and the earth." But that is not enough for us today. We want to know something about *how* God created the earth, and so we are going to talk today about how the great men who have studied the earth and the sky think that the earth was made.

CHAPTER II. THE COPERNICAN THEORY

But after hundreds of years, men proved by careful observation and thought, that the earth is not flat, but is round like a ball, although a very big ball, twenty-five thousand miles around it; that the moon is a ball, too, though much smaller than the earth; and that the sun is a mighty ball almost a million miles through, and so hot, that we have nothing on earth hot enough to be compared with it. And the earth and moon and several other worlds are swinging round the great sun in the middle, like a merry-go-round; and it takes the earth just a year to swing once around the circle.

CHAPTER III. THE NEBULAR HYPOTHESIS OF LAPLACE

But the people were trying to find out how the earth was born, and how it grew. And about a hundred years ago a man said he knew: That the sun and the earth and moon, and all the other worlds in the family of the sun, were at first nothing but a great boiling hot cloud. And this cloud cooled on the outside, and shrank, so as to make a shell on



The ruptured star, with its fragments scattered out in long streamers, is called a *nebula*. This picture is copied from a photograph of a nebula by Ritchey, of the Yerkes Observatory. The larger masses in the arms are supposed to be the material gathering itself together into the future planets of a new system. There are over a hundred thousand of these nebulae visible through the large telescopes, and probably all of them are potential systems of worlds, and most of them are much larger than our Solar system

the outside, like the skin on a toy balloon. And then this shell drew together, on one side, into a red-hot ball like melted iron, so peeling off of the cloud inside much as the skin is peeled off of a banana. Then the naked cloud on the inside kept on cooling until another shell was formed, and this second shell shrank down on one side into a red-hot ball, uncovering the cloud inside, just as before. And this shrinking and shedding of shells went on, until there were eight such big balls all swinging around what was left of the hot cloud in the center which we call the sun. One of the lesser of these eight balls was our earth. And it cooled down slowly, and a crust formed over it, just as ice forms on the pond in winter. And then, when the earth was cool enough, the waters fell out of the sky and made the oceans; and plants grew on the land; and then animals came and occupied all the earth.

This story of creation seemed so true, that almost everybody believed it for a hundred years. But it didn't fit quite all the facts. And so a great scholar, who loves the truth above every other thing, set himself the task of finding out, for all the world to know, just how the earth was born; and here follows the true story as he tells it to us.

CHAPTER IV. THE PLANETESSIMAL HYPOTHESIS OF CHAMBERLIN

Our sun is a star, just like the millions of stars we look up at every night, only it seems very much larger to us because it is the nearest star to us. And it is quite close, as stars might measure distance, for it is only about ninety-three million miles away. That seems a very great distance to us, but it takes the sunshine only eight minutes to come all that journey, which, you see, proves that it isn't such a great distance for the sun. Now the next nearest star to us is so far away, that its light has to be on the journey for nearly four years and a half to get to us; and all the rest of the stars are very much farther away than that.

Now all these stars are moving around through this immense space, and amongst themselves, much like a swarm of bees. And it seems that one of the stars one time, perhaps a billion years ago, came close to our star—the sun. Close means, as the stars would use the word, something less than a billion miles. The stars, you must know, pull on each other very strongly, just as a magnet pulls the knife-blade or the iron filings. And when the neighbor star swung past our star-sun, it pulled so hard that it tore great chunks right out of the side of the sun, and scattered the fragments out through space. Then the visiting star went on its way, and the fragments that it had torn from the sun's side, feeling the powerful pull of their own mother-sun, fell back toward the sun. And in falling they got to going so fast, that they swung clear away from the sun again on the other side just as you do in a swing, when the swing shoots down so rapidly on one side, and gets to going so fast that it goes clear up on the other side again; and so they go, round and round the sun, and never fall in.

These scattered fragments from the side of the sun began to get together as large balls, and the smaller pieces fell in onto the bigger ones, so making the larger ones all the greater. There are eight of these large balls, and we call them planets. One of the lesser of the planets is our earth, and it began as a ball so small that it couldn't even hold any air or water on its surface, and so it was colder than any winter we can imagine. But the little stones fell onto it from out the sky, and age after age it grew bigger. We can see some of these little stones falling onto the earth, on any clear night. We call them "shooting stars."

The moon is one of the fragments of the sun that came so close to the earth that it couldn't get away, and so goes swinging round the earth just as the earth swings round the sun.

Finally the young earth was full grown, and had an atmosphere of its own. Then the waters came, some little grains of water falling in from outer space, and some squeezed out of the rocks themselves. And now the sky could actually rain, and the rivers began to flow, and after millions of years the little pools over the earth grew together into great oceans. And after the water came it was warm enough so the plants could grow, and they covered all the earth, and crept through all the seas. Then the animals came and increased in number and kind, until, after a hundred million years man came, as the best and highest of them all.

TO THE TEACHER.—A few references are given for the benefit of those who may desire to read more fully along the lines of cosmology indicated in this sketch.

The fullest presentation ever made for English readers of the nebular hypothesis of Laplace is in Alexander Winchell's *World Life*.

A much more condensed presentation is given in John Fiske's *Cosmic Philosophy*, Vol. I, Chaps. v and vi.

An interesting and simple statement of it is given in Flammarion's *Popular Astronomy*, Chap. vii.

But the best presentation of it, showing its limitations and fatal errors, is given in Chamberlin and Salisbury's *Geology* (1906), Vol. II, Chaps. i and ii. Alternative hypotheses are also presented, the planetesimal hypothesis of Chamberlin being given here its first complete statement. This new hypothesis fits all the known facts, and has answered all the demands which contributory sciences have made upon it. It revolutionizes cosmology, superseding entirely the older hypothesis of Laplace, as accounting for the earth's origin.

Song-Text—

(For music see p. 244.)

Let the people praise thee, O God,
 Let all the people praise thee;
 O let the nations be glad and sing for joy,
 Sing for joy.

Group-Work—

Group-Teachers and Children: The process of terrestrial evolution may be illustrated by working in clay. Provide a ball of plastic clay four inches or more in diameter, and place it in the middle of the molding-board or table to represent the sun. Let a pupil play the part of the visiting star; walk past the table on one side, reach in and take a handful of clay out of the side of the clay sun, and strew the handful in fragments along the table as he walks away. The throwing-off of material on the opposite side of the sun by tidal action at the same time it is thrown off toward the visiting star, may be shown by having a second pupil act as the "tide" and walk past the clay sun on the opposite side of the table from the "visiting sun" and in the opposite direction, and taking a handful of clay from the opposite side of the clay sun, at the same time as the "visiting sun" and strewing it in fragments on the table as he walks away.

These fragments on each side of the clay sun may now be built up into balls or "planets" by making some larger pieces roll around and pick up the little pieces. The revolution of these "planets" round the central sun may be shown by rolling them in circles round the "sun" in the center.

Or each group, or even each child, may demonstrate the process upon the lap-board, by forming a clay ball and using a second ball as the visiting star. The teacher should work this out clearly in her own mind before trying to direct the thought or work of the children.

If the clay work seems too difficult to handle let the pupils write on the new page of the notebook: "In the beginning God created the Heavens and the Earth," and let the teacher try to impress the fact of God as creator in any other way which suggests itself as practical.

Song—"*We plough the fields.*"

(For words and music see p. 206.)

Birthday Offering, and Welcome to New Pupils—

Song—"*Praise ye the Father.*"

(For words and music see p. 193.)

Closing Sentence—

All: (See p. 8.)

LESSON VI

The Story of What a Little Boy Saw

AIM OF THE LESSON

The aim of this lesson is to impress the children with the fact of the great works of God, manifested in the processes of nature, in comparison with which a single miracle seems insignificant.

PREPARATION OF THE LESSON

Read carefully the story of the loaves and fishes, found in Luke, chap. 9; Mark, chap. 6; Matthew, chap. 14; and John, chap. 6. John alone speaks of the little lad. In Forbush's *Boy's Life of Christ* there may be found a very vivid rehearsal of this story. Try to get from this or some other *Life of Christ*, and from the Bible story itself, a clear conception of the scene, and its surroundings. Study the locality on the map.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 4).

Song—"Holy, holy, holy! Lord God Almighty!" (For words and music see p. 191,
Stanzas 1 and 3.)

Informal Conversation—

Leader and Children: Have if possible a fish's egg and a grain of wheat. Carry the children by question and conversation through the long period before each becomes food. Call attention to the fact that *time* is a great element in the work of the heavenly Father—centuries for building the earth, months to make a butterfly, years to make a man. Raise the question, "If we had plenty of time could we ever make fishes, or flour for bread without the help of the heavenly Father? The work which God does is too wonderful for us."

Song—

(For music see p. 200.)

But the Lord is mindful of his own,
 He remembers his children.
 But the Lord is mindful of his own;
 The Lord remembers his children,
 Remembers his children.

Bow down before him, ye mighty,
 For the Lord is near us!
 Bow down before him ye mighty,
 For the Lord is near us!
 Yea, the Lord is mindful of his own,
 He remembers his children.

Prayer—

Leader: "Our Father, help us to study thy wonderful works. May we help thee to make the trees and the flowers grow. May we bring happiness and good cheer and comfort to all our friends. May we be like the sunshine to people who are in sorrow, and full of love and willing service to those who are sick. In Jesus' name. Amen."

Leader: "Let us sing softly?"

(For music see p. 217.)

Our Father, our Father, who art in heaven,
 Hallowed, hallowed, be thy name.

Song—

(For music see p. 204.)

Come, children, lift your voices,
 And sing with us today,
 As to the Lord of Harvest
 Our grateful vows we pay.
 We thank thee, Lord, for sending
 The gentle show'rs of rain;
 For summer suns which ripen'd
 The fields of golden grain;

Chorus:

Come, children, lift your voices,
 And sing with us today
 As to the Lord of Harvest
 Our grateful vows we pay.

Come join our glad procession,
 As onward still we move,
 Rejoicing in the tokens
 Of God our Father's love.
 All good in his creation,
 All beautiful and fair,
 Birds, insects, beasts and fishes
 Our harvest gladness share.

(Chorus)

May we by holy living
 Thy praises echo forth,
 And tell thy boundless mercies
 To all the list'ning earth;
 May we grow up as branches,
 In him, the one true vine,
 Bear fruit to life eternal,
 And be forever thine.

(Chorus)

Text Exercise—For texts appropriate to this series see p. 29.

March-Song and Offering—“*Onward, Christian Soldiers.*” (For words and music see p. 192.)

Lesson-Story—

Leader: “I am going to tell you a story of a wonderful thing that a little boy saw one day.” Describe the boy, his clothing, his little basket, his journey perhaps with his father and mother from some town at a distance, to see a man of whom they had heard much, “a great teacher who could make sick people well, and some people had said that he could even raise people from the dead.”

Make a vivid word-picture of the scene, the desert place, the grassy slope, the coming crowd, and the teacher and his friends going about, healing the sick, comforting tired people, and teaching them all. Recall the coming-on of night, the anxiety of the disciples, and last of all the finding of the little boy with his loaves and fishes, through whose eyes we have all the time been looking at the scene. Great care should be taken to keep before the children the picture *as the little boy saw it*. Do not give an adult conception of it.

Be especially careful about this point as you now tell the remainder of the story—the great miracle. Raise the question “Was what the little boy saw really more wonderful than what we see—the seed that becomes plant, grain, flour, and then bread? Is it better that God should make bread for you that way or in the usual way?”

Song—

(For music see p. 193)

Praise ye the Father, his love is everlasting;

Praise ye the Father, let all the earth give thanks to him;

Honor and glory be unto him forevermore.

O God of mercy, thy children raise their song to thee.

Great is the Lord who hath shown his glorious power;

Who giveth light to the world, and blessing to his people: [victory;

Great is the Lord, who hath given us the

With love and power he ruleth the world.

Arise and praise ye the Father.

Glory to the Father, to the Father everlasting;

Glory to the Father, who hath made the earth and heaven:

Loudly let the voices ring;

Loudly praise our mighty Lord and King;

Children come before his presence with a song,

And praise ye the Lord.

Group-Work—

Group-Teachers and Children: Let each child draw above the line, after the pattern given in the notebook, a sufficient number of loaves and fishes to make the number which the little boy had.

Let each then write below the line a list of all the things which contribute to the making of a loaf of bread, as: grain, earth, sunshine, rain, time, mill, fire, water, salt, yeast, etc. If you prefer let this be a list of the stages through which the material passes from the seed to the finished loaf, as: seed, blade, stalk, ear, grain, flour, dough, loaf, etc. Do not suggest these, but let the children think them out for themselves.

Then suggest very simply the idea of the law that made the seed grow, and the laws which followed it from stage to stage, so that we could be sure every time that under certain conditions it would act in a certain way. Raise the question: "Who made the law? Was it not the same God who made the law that held the earth in its place and the moon in its place, as we saw in our lesson of last week?"

"Does it not seem when we think of what the little boy saw, as if it were something very wonderful? But after all is it not more wonderful to make a law which always works, and by which a little seed becomes in time a loaf of bread?"

If the older classes wish to write a text let it be: "Your Father knoweth what things ye have need of before ye ask him."

Song—*"We plough the fields."*

(For words and music see p. 206.)

Birthday Offering, and Welcome to New Pupils—

Song—*"Come, ye thankful people, come."*

(For music see p. 202, Stanzas 1, 2.)

Closing Sentence—

All: (See p. 8.)

LESSON VII

The Story of the Boy Who Had to Choose

AIM OF THE LESSON

The aim of this lesson is to impress the child with the fact that the privilege of worship which he enjoys is something to be grateful for, rather than a hardship, and is to be counted among the things for which he gives thanks to "Our Father in heaven."

PREPARATION OF THE LESSON

Study carefully Daniel, chap. 6. In preparing this lesson do not attempt to get the historical situation, further than is necessary to an appreciation of the conditions in an oriental absolute monarchy, where religion as well as life and death, is according to the will of the reigning king. The fact that Daniel is a young man puts him somewhat out of the range of the children's experience, but the point must be made that he was simply continuing in the same faithful, steadfast spirit which characterized him in the story of Daniel and his fellows in exile in chap. 1.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON¹

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"We praise thee, Lord, with earliest morning ray." (For words and music see p. 207)

¹ At the close of this lesson it will be a great stimulus to the children if some definite means of expressing their gratitude upon the following Thanksgiving Sunday is proposed. The form of this expression will depend largely upon the nature of the community in which the school is located. If in a city, it is practicable for each child to bring some article of food, the collection of articles to be distributed among the poor. In many country districts there is a city nearby, to which foods that would not spoil might be shipped. The many settlements and charity organizations are most willing to undertake the distribution of articles sent. The association of the Thanksgiving feast with the harvest season renders gifts of food particularly appropriate.

Any work of this kind must be determined almost wholly by local conditions. The object is to give the children some definite channel for the expression of the emotion of gratitude created by the songs, stories, prayers, etc., of this group of lessons.

Informal Conversation—

Leader and Children: Let the children tell what we do to praise God—go to church, sing, pray, etc. We have a song about it.

Song—

(For music see p. 189.)

The bells are sweetly ringing,
 Their clear-toned voices say:
 Ye people come and worship
 On this, the Lord's own day,
 On this, on this, the Lord's own day!

O call of love and duty!
 Who would not praise and pray,
 And thank the Lord of heaven
 On this, his chosen day,
 On this, on this, his chosen day!

Come all ye thankful people!
 Why should one soul delay
 To greet the Lord of heaven
 On this, his holy day,
 On this, on this, his holy day!

Prayer—

Leader: "Let us say together our little couplet about how we should pray."

To say our prayers is not to pray
 Unless we mean the words we say.

"Shall we repeat line by line a new prayer?"

"Our Father in heaven, we praise thy name, we give thanks to thee, we glorify thee for thy great goodness, to us and to all men."

Song-Text—

(For music see p. 244.)

Let the people praise thee, O God,
 Let all the people praise thee;
 O let the nations be glad and sing for joy,
 Sing for joy.

Song—

(For music see p. 208.)

Can a little child like me,
 Thank the Father fittingly?
 Yes, oh yes! be good and true,
 Patient, kind in all you do;
 Love the Lord, and do your part;
 Learn to say with all your heart:

For the fruit upon the tree,
 For the birds that sing of thee,
 For the earth in beauty drest,
 Father, mother, and the rest;
 For thy precious, loving care,
 For thy bounty ev'rywhere,

Chorus:

Father, we thank thee!
 Father, we thank thee!
 Father, in heaven, we thank thee!

For the sunshine warm and bright,
 For the day and for the night;
 For the lessons of our youth,
 Honor, gratitude and truth;
 For the love that met us here,
 For the home and for the cheer,

(Chorus)

For our comrades and our plays,
 And our happy holidays;
 For the joyful work and true
 That a little child may do;
 For our lives but just begun;
 For the great gift of thy Son.

(Chorus)

Text Exercise—For texts appropriate to this series see p. 29.

March-Song and Offering.—"Onward, Christian Soldiers." (For words and music
 see p. 192)

Lesson-Story—

Leader: "Can you imagine a land where a boy could not praise God if he wished to do so? Where a great king must be obeyed, and if he is disobeyed he is very angry? Where the people do not believe in our God, but worship images of men and animals, and sometimes images of the king himself? There are such countries today, but long ago there were many such lands. I am going to tell you a story of a country where there was no song to our God, and no prayer to him allowed, even in one's own room. If a man were to pray to our God in that country, and the king should find it out, he would be killed. That was the command of the great King Darius. Do you think that you would have dared to say your prayers when you went to bed and when you got up in the morning, in a country where there was a king like that. There was one man who did dare. The Bible country was his home, but he had been carried away as a captive of war, into this strange country where his God was not known. He had always prayed to his own God just as if he had been at home, however, and it was many years before this terrible law gave him any trouble. Let me tell you how it happened."

Give here the story of Daniel found in chap. 6, using only enough of the preceding material in chapters 1-5 to give the proper background for the character and environment of Daniel.

Song—

(For music see p. 200.)

But the Lord is mindful of his own
 He remembers his children.
 But the Lord is mindful of his own;
 The Lord remembers his children,
 Remembers his children.
 Bow down before him, ye mighty,
 For the Lord is near us!
 Bow down before him, ye mighty,
 For the Lord is near us!
 Yea, the Lord is mindful of his own.
 He remembers his children.

Group-Work—

Group-Teachers and Children: Let each child relate to you the story as best he can, without help from the other children. As each child completes his story give him the picture and the page to paste it upon. When the last has completed his story let the picture be discussed. Point out the carving on the walls, as an example of the way in which men in the days of Daniel wrote history.

Finally recall the reason of Daniel's courage in the face of the lions and have the children choose between the following texts the one which they prefer to write on the page below the picture:

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

"God is our refuge and strength."

"If any man serve me, him will the Father honor."

Song-Text—

(For music see p. 203.)

Blessed is the man that trusteth in thee.
 In thee, O God;
 Blessed is the man that trusteth in thee
 In whose heart are thy ways.

Birthday Offering, and Welcome to New Pupils—

Song—"Praise ye the Father, his love is everlasting." (For words and music see p. 193.)

Closing Sentence—

All: (See p. 8.)

LESSON VIII

A Great Thanksgiving Day

AIM OF THE LESSON

The aim of this lesson is to lead the children to feel and to give full expression to the gratitude appropriate to the season.

PREPARATION OF THE LESSON

Study the history of the Thanksgiving feast, and as fully as possible enter into the spirit of the season. Your own spiritual attitude will affect the children more upon an occasion of this kind than ordinarily. It must be enthusiastic.

Study the conditions in Egypt as found in the first chapter of Exodus, and the results in the following chapters 1-15. In order to make a story which is well proportioned it will be necessary to give this material a great deal of study. The tendency is to emphasize too much the plagues because of the thrilling character of the material and the large amount of space given to them in the narrative. In order to give an impressive story and to leave the right emphasis in the child's mind these should be passed quickly over, and the persecution and the escape be made most prominent.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"Come, ye thankful people, come." (For words and music see p. 202, Stanzas 1, 2.)

Informal Conversation—

Leader and Children: Recall to the children the little couplet on the spirit of prayer.

To say our prayers is not to pray
Unless we mean the words we say.

Suggest that to say "Thank you" is not to be grateful unless the "Thank you" is in our *hearts*. If possible tell a brief incident of local interest which will illustrate the difference between a genuine and a merely formal "Thank you."

Let the children rapidly enumerate things which they want to thank someone for. See that these things are very definite, and above all, things for which the children can be genuinely grateful, things in their own world of appreciation, not provoking mere platitudes which they think are a proper expression of gratitude.

Song—

(For music see p. 206.)

We plough the fields and scatter
The good seed o'er the land;
But it is fed and watered
By God's almighty hand.
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And sweet refreshing rain.

Chorus:

All good gifts around us
Are sent from heav'n above;
Then thank the Lord,
O thank the Lord for all his love.

He only is the maker
Of all things near and far:
He paints the wayside flower
He lights the ev'ning-star;
The winds and waves obey him
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

(*Chorus*)

We thank thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food;
Accept the gifts we offer,
For all thy love imparts,
And what thou most desirest,
Our humble, thankful hearts.

(*Chorus*)

Prayer—

Leader: "Our Father, we desire to thank thee from our hearts for all the beautiful things which we enjoy in this world: for the sky with its sunshine,

and the clouds with their rain; for the harvests which bring food for all the children; for our kind fathers and mothers, who give us home and clothing and loving care. We thank thee that we are strong and well, and can run and play with other children. Teach us to remember the little children who have no homes, no father and mother, who are hungry and cold, who do not even know about the heavenly Father. Wilt thou take care of them, dear Father, and give them some of the happiness thou hast given to us. Help us to find these children and to share our good things with them. In Jesus' name we ask it. Amen."

Leader: "Do we feel sad or glad today? Let us say then our Hymn of Joy."

Psalm 100—

Make a joyful noise unto Jehovah, all ye lands,
 Serve Jehovah with gladness:
 Come before his presence with singing.
 Know ye that Jehovah, he is God:
 It is he that hath made us, and we are his;
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise;
 Give thanks unto him, and bless his name,
 For Jehovah is good: his loving-kindness endureth forever,
 And his faithfulness unto all generations.

Song—

(For music see p. 204.)

Come, children, lift your voices,
 And sing with us today,
 As to the Lord of Harvest
 Our grateful vows we pay.
 We thank thee, Lord, for sending
 The gentle show'rs of rain;
 For summer suns which ripen'd
 The fields of golden grain;

Chorus:

Come, children, lift your voices,
 And sing with us today
 As to the Lord of Harvest
 Our grateful vows we pay.

Come join our glad procession,
 As onward still we move,
 Rejoicing in the tokens
 Of God our Father's love.
 All good in his creation,
 All beautiful and fair,
 Birds, insects, beasts, and fishes
 Our harvest gladness share.

(Chorus)

May we by holy living
 Thy praises echo forth,
 And tell thy boundless mercies
 To all the list'ning earth;
 May we grow up as branches,
 In him, the one true vine,
 Bear fruit to life eternal,
 And be forever thine.

(Chorus)

Text Exercise—For texts appropriate to this series see p. 29.

March-Song and Offering—"Onward, Christian Soldiers." (For words and music see p. 192.)

Lesson-Story—

Leader: Recall that all the things which we have talked about are the every-day blessings. "But are there not sometimes days when something special comes to us, which makes us feel unusually glad and grateful?"

"I am going to tell you today the story of a whole people whose lives were saved in a most wonderful way, men, women and children, thousands of them. They did not know about our Thanksgiving day. This day was in the spring time, not in the harvest time, but to this people it was the greatest Thanksgiving day of their whole lives."

Tell here the story of the exodus from Egypt and the crossing of the Red Sea.

The following outline may be helpful: The land of Egypt; the Pharaoh with his fears; the Hebrew people in slavery, thinking that God had forgotten them, and that he had no power in the land of Egypt; Moses, the Hebrew shepherd in the land of Midian, with God's voice in his heart calling him to save his people; Moses' return, and repeated appeals to Pharaoh, followed by Pharaoh's continued refusal and increased oppression; God's answer to Pharaoh, in the plagues; the last great "sign," and the terror in Egypt; the hurried supper and flight, the pursuit of Pharaoh, the terror of the people, the great deliverance.

"Was not that a day for great thanksgiving? Let me read to you a few

verses of a song which someone long ago said that the people sang that day." Read Exod. 15:1-6.

Song-Text—

(For music see p. 244.)

Let the people praise thee, O, God
Let all the people praise thee;
O let the nations be glad and sing for joy,
Sing for joy.

Group-Work—

Group-Teacher and Children: The real action suggested by this lesson is carried out in the general gifts suggested, to be participated in by the whole school. It will probably be necessary to shorten the period for the group-work on this day because of time needed for the general exercise, and therefore the entire time of the group-work may be spent in making or in allowing the children to make as beautiful as possible the new page, and in teaching more thoroughly Ps. 100, which they will find on the page.

While the children work the teacher may talk as her thought suggests upon the theme of the day, but always with brightness and good cheer rather than in a sanctimonious vein.

Song—"*Praise ye the Father, his love is everlasting.*" (For words and music see p. 193.)

Birthday Offering and Welcome to New Pupils—

Song—"*Jewels.*"

(For words and music see p. 202.)

Closing Sentence—

All: (See p. 8.)

SERIES III

THE JOY OF GIVING¹

In the four lessons of this series the teacher should aim to increase the spirit of interest in others engendered by the preceding series, to cultivate the true Christian spirit of good will to all men; to teach that the generous spirit and not the money value of a gift is the important thing, and to bring the group to a climax in joy on account of the coming into the world of the author of the Christmas spirit, Jesus, the greatest gift of God to mankind.

The giving rather than the getting spirit is always to be kept before the child. This series provides the transition from the thought of giving, as an act of personal gratitude, to the larger sense of relationship to and interest in all mankind, to be developed in the group following this one.

LESSON IX

"What I Have, That I Give Thee"

AIM OF THE LESSON

The aim of this lesson is to remind the children of the joy of giving even more than is asked.

¹ It will be well if, at this time, the children as a school can be interested in some definite project for bringing a happy Christmas to a special group of people, if possible people whom they can see, an old couple in the community (see paragraph upon benevolence in the Introduction), or some group of orphaned children, or a hospital, or the children of a settlement. The decision must be made largely upon the basis of local conditions. Only general suggestions can be given here. Above all there must be no expectation of profit on the part of the children, but only the pure anticipation of giving happiness to others.

If a social entertainment for the children of the school is desired it should be held during the week of Christmas, after the children have done all that they can to contribute to the happiness of others. It should be simple, a reading or entertainment of simple character, with possibly some light refreshment and games, a box of candy, etc.

The old burdensome method of showy programmes, speaking pieces, the exhibition, for which elaborate preparation must be made, has in it no educational value, religious or otherwise, and should not be forced upon children.

PREPARATION OF THE LESSON

Study carefully the story of the healing of the lame man in Acts, chap. 3. Meditate upon it as the generous expression of the Christ spirit of giving, which filled the hearts of the apostles, Peter and John.

Make a careful study of the Temple, and the beautiful gate so that you can give a vivid picture of the scene, with the passing throngs of people. This can be found in Hastings' *Bible Dictionary*, or any biblical encyclopaedia, or in a good history of the apostolic church.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"The earth is hushed in silence." (For words and music see p. 189, Stanzas 1, 2, 3, 5.)

Informal Conversation—

Leader and Children: Through all this month the children should be stirred at the thought of the approach of the Christmas season. Every new song should be introduced by some bit of explanation or conversation concerning its significance. This will occupy considerable time, and may take the place of a formal conversation at the opening.

Song—

(For music see p. 220.)

Holy night! silent night!
All is calm, all is bright,
Round yon Virgin mother and child;
Holy infant tender and mild,
Rests in heav'nly peace,
Rests in heav'nly peace.

Holy night! silent night!
Guiding Star, lend thy light!
See the eastern wise men bring
Gifts and homage to our King!
Jesus Christ is here!
Jesus Christ is here.

Holy night! silent night!
Wondrous Star, lend thy light!
With the angels let us sing
Hallelujah to our king!
Jesus Christ is here!
Jesus Christ is here.

Holy night! silent night!
Shepherds saw the wondrous light,
Waked by angels' glorious strain.
Peace on earth, good will to men:
Christ is born indeed!
Christ is born indeed!

Prayer—

Leader and Children (line by line): "Our Father, we are thankful to thee for all thy gifts to us. We, as little children, want to help thee to give good

gifts to others. Make us thy messengers of happiness to all the people in our homes, and to many who need thy gifts. May we always think of others more than of ourselves, and so grow to be like thy dear son, Jesus Christ. Amen."

Song-Text—

(For music see p. 212.)

Behold I bring you good tidings,
Good tidings of great joy.
For unto you is born this day
A Savior which is Christ the Lord.
Unto you is born in the city of David,
A Savior which is Christ the Lord.

Song—

(For music see p. 224.)

We three kings of Orient are;
Bearing gifts, we traverse afar
Field and fountain, moor and mountain,
Following yonder star.

Chorus:

O Star of wonder, Star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.

Born a King on Bethlehem plain,
Gold I bring to crown him again;
King forever, ceasing never,
Over us all to reign.

(*Chorus*)

Glorious now behold him arise,
King and God and sacrifice;
Heaven sings "Hallelujah!"
"Hallelujah!" earth replies.

(*Chorus*)

Text Exercise—

The following are texts from which appropriate selections may be made for the third series of lessons:

- Acts 3:6—"Silver and gold have I none, but what I have, that give I thee."
Lev. 19:18—"Thou shalt love thy neighbor as thyself."
Matt. 5:44—"Love your enemies, and pray for them that persecute you."
John 3:16—"For God so loved the world that he gave his only begotten son, that whosoever believeth on him, should not perish, but have eternal life."
II Cor. 9:7—"God loveth a cheerful giver."
Acts 20:35—"It is more blessed to give than to receive."
I Sam. 16:7—"Man looketh on the outward appearance, but Jehovah looketh on the heart."

March-Song and Offering—"Onward, Christian Soldiers." (For words and music see p. 192.)

Lesson-Story—

Leader: "Did you ever hear of a little girl who asked her father for a penny, and then he gave her a dime? Did you ever think about turning that plan around and making it work the other way, so that when Papa asks you for something you do much more than he asks?" Wait for answers, and, if none come, illustrate.

"Our story today is about a poor beggar-man." See that the children understand what a beggar is, and why he begs. "This beggar-man was lame, and one day he asked as usual for pennies and he received something very different, but something which he had dreamed of getting all his life, and had long ago given up expecting. It happened this way."

Tell the story contained in Acts 3:1-10, using the following outline as a guide.

Peter and John, their past relation to Jesus, and their present work; the Temple, and the Beautiful Gate; the lame beggar, sitting daily at the gate asking for alms; the two men coming, strangers to him; his request and the wonderful answer to it.

Raise the question: "Who was most happy, the lame man, or Peter and John, who had been able to give such a beautiful gift?"

Song—

(For music see p. 200.)

But the Lord is mindful of his own,

He remembers his children.

But the Lord is mindful of his own;

The Lord remembers his children,

Remembers his children.

Bow down before him, ye mighty

For the Lord is near us.

Bow down before him, ye mighty,

For the Lord is near us.

Yea, the Lord is mindful of his own,

He remembers his children.

Group-Work—

Group-Teachers and Children: Talk with the children about the story,

recalling that the very unexpectedness of the gift was an element in the joy of the lame man.

Suggest the question: "When we give, is it that we may have pleasure in giving, or that we may give pleasure?"

Discuss with the children the possibility of making the pages which will be added to the notebooks during the month of December carry Christmas messages to some of those who expect nothing from us, and will therefore have the more pleasure in our greeting. Let each child select such a person and work with that person in mind during the next three Sundays.

The first page of the Christmas series may be given out, and the children will be glad to see that the text to be colored is one which belongs to the lesson of the day. Let them leave the filling-in of the names until the third Sunday in order that they may not wish to change the name of the person who is to receive the gift after it is prepared. Encourage them to make the page as neat in workmanship, and as beautiful in color as possible.

If time can be secured it will be well to give the children some conception of the Temple in Jerusalem. Three lessons within a brief period center around the Temple, and simple descriptions of its external glories, and of its worship will give local color, and lead the children to note the contrast between it and the church and service of today.

Song—"As Joseph was a-walking."

(For words and music see p. 210.)

Birthday Offering and Welcome to New Pupils—

Song—"We praise thee, Lord, with earliest morning ray." (For words and music

see p. 207.)

Closing Sentence—

All: (See p. 8.)

LESSON X

The Measure of a Gift

AIM OF THE LESSON

The aim of this lesson is to continue the thought that the measure of the value of a gift is the spirit back of it, and so to supplant the feeling of giving from duty or custom, by desire for true joy in giving the gift prompted by love.

PREPARATION OF THE LESSON

Study carefully, from a Life of Jesus, the spirit and way of giving which was prevalent in his time among the religious classes. Note the comparison, in the selection for the day, Mark 12:41-44, between this ostentatious spirit, and that of the gift which Jesus commends. Consider that the gift of the widow represented labor, which represented self-denial, and true zeal for the support of Jehovah's house or interest in the poor, whichever may have been the ultimate destination of her gift. In either case the principle is the same; she gave something which cost her self-denial and which demanded love as the motive back of it.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"We praise thee, Lord, with earliest morning ray." (For words and music see p. 207.)

Informal Conversation—

Leader and Children: Very briefly continue the Christmas theme, speaking of gifts, and emphasizing the spirit or motive for giving to the parent or friend, rather than the value of the gift. Call attention to our song, which tells us that the great God loves the praise, the gifts, and the service of little children.

Song—

(For music see p. 208.)

Can a little child like me,
 Thank the Father fittingly?
 Yes, oh yes! be good and true,
 Patient, kind in all you do;
 Love the Lord, and do your part;
 Learn to say with all your heart:

For the fruit upon the tree,
 For the birds that sing to thee,
 For the earth in beauty drest,
 Father, mother, and the rest;
 For thy precious, loving care,
 For thy bounty ev'rywhere,

Chorus:

Father, we thank thee!
 Father, we thank thee!
 Father, in heaven, we thank thee!

For the sunshine warm and bright,
 For the day and for the night;
 For the lessons of our youth,
 Honor, gratitude and truth;
 For the love that met us here,
 For the home and for the cheer,

(Chorus)

For our comrades and our plays,
 And our happy holidays;
 For the joyful work and true
 That a little child may do;
 For our lives but just begun;
 For the great gift of thy Son,

(Chorus)

Prayer—

Leader and Children (repeat line by line): "Our Father, we are thankful to thee for all thy gifts to us. We, as little children, want to help thee to give good gifts to others. Make us thy messengers of happiness to all the people in our homes, and to many who need thy gifts.

"May we always think of others more than of ourselves, and so grow to be like thy dear Son, Jesus Christ, Amen."

(Sing softly):

(For music see p. 217.)

Our Father, our Father who art in heaven,
 Hallowed, hallowed be thy name.

Song—

(For music see p. 210.)

As Joseph was a-walking,
 He heard an angel sing,
 "This night shall be the birth-night
 Of Christ, our Heavenly King;
 His birth-bed shall be neither
 In housen nor in hall,
 Nor in the place of Paradise,
 But in the open stall.

"He neither shall be rocked
 In silver nor in gold,
 But in the wooden manger
 That lieth on the mould;
 He neither shall be clothed
 In purple nor in pall,
 But in the fair white linen
 That usen babies all."

As Joseph was a-walking,
 Thus did the angel sing,
 And Mary's Son at midnight
 Was born to be our King;
 Then be you glad, good people,
 At this time of the year;
 And light you up your candles,
 For his star, it shineth clear.

Text Exercise—For texts appropriate to this series see p. 49.

March-Song and Offering—“*Onward, Christian Soldiers.*” (For words and music see p. 192.)

Lesson-Story—

Leader: “Do you remember the Temple where we found the lame man last Sunday, and the great gift which he received?” Wait for replies, and let some of the children tell what they remember. “Anybody would appreciate a gift like that, would he not? But sometimes we feel discouraged when we think of Christmas because we can give only such little gifts. We wonder if any body will care for them.

“Our story today is of the very tiniest gift that you could think of, and it was given to God in the very Temple where the lame man was made so happy. Jesus saw the gift and appreciated it so much that he spoke very kindly about it where everyone standing by could hear him.”

Tell the story of the widow's mite, found in Mark 12:41-44.

To tell this story effectively to children one should begin with the woman in her home, imagining her in her poverty at her daily work, with a deep love for God the Father in her heart, and a strong desire to do all that she could for him. It is not unfair to imagine ways in which she might have earned by hard labor the two mites (worth about one-third of a cent) which she cast into the Lord's treasury. Lay emphasis, not only upon the small amount, but upon the fact that it was “all her living.”

Picture the scene in the Temple court—the trumpet-shaped receptacles of brass about the walls; the moving throng, rich and poor, countrymen and residents of the city, citizens of Jerusalem and dwellers of the deserts with-

out, all passing by, each tossing in a contribution at the great Temple of God.

"Jesus loved the Temple and its work. Would he not love the people best who cast in large sums?" Let the children in imagination stand beside Jesus and watch the people as they pass along. Describe some of them, the pharisee, the priest, the rich woman, the young man, the boys just over twelve, and then the poor woman whom the children have seen working so hard for her living. "What can she give? What will the people, who are looking on, think of her gift? What will they say? Will they make fun of it because it is so small? What did Jesus say?" Read verses 43 and 44, giving his judgment. "Was Jesus thinking about the poor woman's money or about her heart? Did he see how rich she was in love for God, and how generous?"

Song-Text—

(For music see p. 244.)

Let the people praise thee, O God,
Let all the people praise thee;
O let the nations be glad and sing for joy,
Sing for joy.

Group-Work—

Group-Teachers and Children: It is always expected that the teacher will give to the children such new songs as are provided for them. Attention will not be called to them here unless there seems some special reason for remark. Let the children talk freely with you of their plans for giving Christmas gifts. Permit no talking of receiving gifts. The teacher's work at this time should be especially personal in order that no child may feel ashamed of his gifts, or in any way embarrassed. If there are those whose parents are too poor or too unsympathetic, or too busy, to assist the children in making gifts, be ready to give special help and suggestion to such children.

On the new page let the children mount the picture of the Madonna, and color the holly leaves and berries.

Continue as they work, your simple talk of the Temple.

Song—"*In the little village of Bethelhem.*"

(For words and music see p. 214.)

Birthday Offering and Welcome to New Pupils—

Song—*“Holy, holy, holy! Lord God Almighty!”* (For words and music see p. 191.)

Closing Sentence—

All: (See p. 8.)

LESSON XI

A Tale of the Christ-Child

AIM OF THE LESSON

The aim of this lesson is still further to fill the child with the Christ-spirit, the spirit of love and service.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"We Three Kings of Orient Are."

(For music see p. 224.)

Informal Conversation—

Leader and Children: Continue the Christmas topic. Keep plenty of time for the new music.

Song—

(For music see p. 209.)

Oh, tell me, gentle shepherd, gentle
shepherd, gentle shepherd,
Oh, tell me what the angel sang
In the early Christmas morn.

Chorus:

Oh, tell me what the angels sang
In the early Christmas morn.

Oh, listen, happy children, happy
children, happy children,
While I tell you what the angel sang
In the early Christmas morn:

Chorus:

"Fear ye not, I bring good tidings,
For today the Lord is born."

Oh, tell me, gentle shepherd, gentle
shepherd, gentle shepherd,
What the bright host of angels sang
All out in the fields so still.

Chorus:

What the bright host of angels sang
All out in the fields so still.

I will tell you, Christian children,
Christian children, Christian children,
What the bright host of angels sang
All out in the fields so still:

Chorus:

"Glory in the highest, glory;
Peace on earth, to men good-will."

Let us keep then happy Christmas,
happy Christmas, happy Christmas.
Children, shepherds, men, and angels,
The blest song repeating still.

Chorus:

"Glory in the highest, glory;
Peace on earth, to men good-will."

Song—

(For music see p. 202.)

I come from heaven high above,
To bring you words of joy and love;
So great the message which I bring
That I must speak to you and sing.

A child is born this day to you,
Born of a chosen virgin too:
A child so mild, a child so sweet,
Your joy that child shall make complete.

Prayer—

All: "Our Father, we are thankful to thee for all thy gifts to us. We, as little children, want to help thee to give good gifts to others. Make us thy messengers of happiness to all the people in our homes, and to many who need thy gifts. May we always think of others more than of ourselves, and so grow to be like thy dear son, Jesus Christ. Amen."

Song-Text—

(For music see p. 212.)

Behold I bring you good tidings,
Good tidings of great joy.
For unto you is born this day
A savior which is Christ the Lord.
Unto you is born in the city of David,
A savior which is Christ the Lord.

Song—

(For music see p. 210.)

As Joseph was a-walking,
He heard an angel sing,
"This night shall be the birth-night
Of Christ, our heavenly King;
His birth-bed shall be neither
In housen nor in hall,
Nor in the place of Paradise,
But in the open stall.

"He neither shall be rocked
In silver nor in gold,
But in the wooden manger
That lieth on the mould;
He neither shall be clothed
In purple nor in pall,
But in the fair white linen
That usen babies all."

As Joseph was a-walking,
Thus did the angel sing,
And Mary's Son at midnight
Was born to be our King;
Then be you glad, good people,
At this time of the year;
And light you up your candles,
For his star, it shineth clear.

Text Exercise—For appropriate texts see p. 49.

March-Song and Offering—"*Onward, Christian Soldiers.*" (For words and music see p. 192.)

Lesson-Story—

The leader will use here the Christ-child story. Care should be taken to let the children understand that this tale is one of the old stories which people used to tell about the Christ-child, and is not found in the Bible; that people told these stories because they loved the Christ-child so much that they were always imagining beautiful things about him; that the story is true in spirit although not in fact.

THE CHRIST-CHILD

BY ANDREA HOFER PROUDFOOT

A long, long time ago, on the night just before Christmas, a little child, all alone, wandered in the streets of a large city.

There were a great many fathers and mothers hurrying home with bundles of presents for their little ones, and some rolled past in fine carriages, one after the other, bound for home to celebrate the happy time with their children.

This little child seemed to have no home, but just wandered up and down, looking into the windows and watching the lights. No one seemed to notice the little one except Jack Frost, who bit the bare toes and fingers, and the North Wind, who almost brought tears to the child's eyes with his blowing. It was cold, oh, very cold that night.

Up and down the street the little child passed, and the walks were all snowy and icy. The child had on neither shoes nor stockings; but, though it was cold, the little one was glad, for it was Christmas eve, and the whole world seemed to be glad, too.

Everywhere the light was streaming out of the windows, and if one looked in, there could be seen the beautiful candles and the Christmas trees. In some of the houses the trees were loaded with presents for the children, and in one place into which the little child looked the boys and girls were playing and skipping, and their merry laughter rang so loudly through the house that it could be heard through the thick walls and doors out in the street.

The little child was glad with them, and clapped its hands and said: "Oh, they are so happy in there! Surely they will share with me, and let me come into their warm, bright room and sing and play."

And the little feet tripped up the great, wide staircase, and without a fear the child tapped softly at the door.

And the door opened.

There stood the tall footman.

He looked at the little child, but softly shook his head and said: "Go down off the steps. There is no room in here for you." He looked sorry when he said it, for he probably remembered his own little ones at home, and was glad that they were not out in the cold.

Through the open door a light—oh, such a bright light—shone, and it was so warm!

But the child turned away into the cold and darkness, not knowing why the footman spoke so; for surely the children would have loved to have another little companion to join in their joyous Christmas evening festival.

But the children did not know that the child had knocked.

The street seemed colder and darker to the child than before, and the bright windows were not nearly so bright, because the child was sad. But all along, on both sides of the wide street, the light streamed out, and it was almost as bright as day; and the beauty all about made the little child glad again.

The great city was full of happy homes that night, and the cold outside was entirely forgotten. All remembered only the happy time, and no doubt thought that every single person in the whole wide world was happy too.

Farther and farther along, down where the homes were not quite so large or beautiful, the little child wandered. There seemed to be children inside of nearly all the houses and they were dancing and frolicking about; there were Christmas trees in nearly every window, with beautiful dolls and toys; there were trumpets and picture-books, and all sorts of nice things; and in one place a sweet little lamb made of white wool was hanging on the tree for one of the children.

The child, stopping before this window, looked and looked at the beautiful thing, and creeping up to the glass gently tapped upon the pane. A little girl came to the window and looked out into the dark street and saw the child. But she only frowned and shook her head and said: "Come some other time, for we cannot take care of you now;" and then she went away.

The little child turned back into the cold again, and went sadly on, saying: "Will no one share the beautiful Christmas with me? The light is so bright and I love it so!" The child wandered on and on, scarcely seeing the light now on account of tears.

The street became darker and narrower; farther and farther the little one traveled. It grew late. Scarcely anyone was out to meet the child as it walked, and all the outer world was still and cold.

Ahead there suddenly appeared a bright single ray of light, that shone right through the darkness into the child's eyes. The child smiled and said: "I will go and see if they will share their Christmas with me."

Hastening past all the other houses, the little one went straight up to the window-pane from which the light was streaming. It was such a poor, little, low house, but the child saw only the light in the window, for there was neither curtain nor shade. What do you suppose the light came from? Nothing but a tiny tallow candle! But it seemed to the little wanderer almost as bright as the sun. That was because the child was glad again. The candle was placed in an old cup with a broken handle, and right in the same cup there was a twig of evergreen, and that was all the Christmas tree they had.

And who do you suppose was in the house?

A beautiful mother with a baby on her knee, and a little one beside her. The children were both looking into their mother's face and listening to her words. A few bright coals were burning in the fireplace, which made it light and warm within. The child crept closer to the window, and gently, oh, so gently, tapped upon the pane. They all listened.

"Shall I open the door, dear mother?" the little girl asked.

"Certainly, my child. No one must be left out in the cold on our beautiful Christmas eve. Open the door and let the stranger come in."

The door was thrown wide open, and the little girl looked into the darkness; when she saw the child she put out her little hand to help. The child went in—into the light and warmth. Then the mother put out her hands and touched the little child. The children said: "Dear little one, you are cold and naked; come and let us warm you and love you, and then you shall have some of our Christmas."

The baby crept out of its mother's lap, and she gathered the little stranger to her, and the children stood at her knee, and warmed the cold hands and feet, and rubbed them, and smoothed the tangled curls, and kissed the child's face; the mother put her arms about the three little ones, and the candle and the firelight shone over them all, and everything was so still.

And the mother's sweet voice spoke in the stillness:

"Little ones," she said, "shall I tell you the *real* Christmas story?"

The children said, "Yes," so the mother began:

"Many, many years ago, this very night, some shepherds were out on the plains watching their sheep. The wee little lambs were asleep, and the large sheep were sleeping too. The stars shone bright and clear above, and all was very still below.

"The shepherds sat beside each other without a word, leaning on their crooks and hardly moving.

"Suddenly a great light shone all around about them, right through the darkness; they did not know what it was, and they were all afraid.

"Then an angel, white and beautiful, came to them from out the light, and told them not to fear, for great joy and gladness had come to the whole world. A little babe had just been born who was to become their King and save them from all wrong and suffering, and do great good for them and all mankind. The angel then showed the shepherds where to find the babe, saying that it would be wrapped in swaddling-clothes and lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest, and on earth peace, good-will toward men.' And a wonderful light was all about them, and when the angel had gone away from them into heaven, the shepherds said one to another: 'Let us go, and see the child of whom the angel told us.'

"So they left their lambs sleeping on the plains, and took their crooks in their hands and started out.

"It was a long way, but a shining star was before them, and they followed it even up to the place where the angel had told them. And they found the babe lying in a manger; and when they had seen it they told all the people that came to see the child of what they had seen that night on the plains, and how the angel had told them to come to the child, and of the wonderful light which had made them afraid; and how the multitude had sung. All they that had heard it wondered at the things which were told them by the shepherds. The mother of the little babe was very glad and remembered all these things.

"The kind shepherds departed and went back to their flocks, telling everyone they met of the young child.

"They called the child Jesus, and the child grew, and was strong and beautiful, and

Jesus taught the whole world how they should love one another and be good, even as our Father in heaven is good and loves us."

The sweet voice of the mother ceased. The light in the room had grown brighter, until now it shone like the sun; from the floor to the ceiling all was light as day. And lo, when the little ones turned to look for the child, the mother's lap was empty; there was nothing to be seen; the child was gone, but the light was still in the room.

"Children," the mother said quietly, "I believe we have had the real Christ-child with us to-night." And she drew her dear ones to her and kissed them, and there was great joy in the little house.

"And whoso receiveth one such little child in my name receiveth me."

"For lo! I am with you always."

Song—"Holy night, silent night."

(For words and music see p. 220.)

Group-Work—

Group-Teachers and Children: See that the children fully understand that the tale just heard is not from the Bible; that these Christ-child tales were many and had their origin, not in history, but in love of the idea, just as painters made pictures of Jesus, although they had never seen him or any likeness of him.

Continue with a new page in the notebooks, letting the children print the message of the angels: "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." They may use different colors for capitals and small letters, and make the text as beautiful as taste dictates.

Have ready ribbons for tying together the leaves which have been prepared. If the children are willing, let them add one of the song leaves, and then write the names of the giver and the recipient of the gift on the first page. If you have time, a Christmas call with the child when he may deliver his gift would be most helpful to him. If this is not possible, see that no difficulty is in the way of a prompt bestowal of the gift in an acceptable manner.

Song—"In the little village of Bethlehem."

(For words and music see p. 214.)

Birthday Offering and Welcome to New Pupils—

It may be suggested to the children that the next Sunday being the birthday of Jesus, in the joy of which each child has as full a share, as in his own birthday, each may bring a birthday offering of just as many pennies as he

wishes. Let the children decide whether these shall go to the same source as the usual birthday offerings, or to some special Christmas gift to someone who is in need, or to the school itself, for some special good in which all may share.

Song—"Carol, brothers, carol."

(For words and music see p. 221.)

Closing Sentence—

All: (See p. 8.)

LESSON XII

CHRISTMAS SUNDAY

God's Greatest Gift: His Son Jesus Christ

AIM OF THE LESSON

The object of this lesson is to bring to a climax, in song and story, the thought of giving which has been the theme of the month, and to impress the children with the fact that their feeling, however strong, has been more than met and justified by the greater gift from the Father in heaven.

PREPARATION OF THE LESSON

Make a careful study of the stories of the birth of Jesus found in Luke and Matthew. Learn all that you can from dictionaries, maps, and from the various Lives of Jesus about Bethlehem and its surroundings, the Herod mentioned in the story, and the Wise Men so essential a feature in oriental life.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"Oh, tell me, gentle shepherd."

(For words and music see p. 209.)

Informal Conversation—

Leader and Children: "The Christmas Day—why do we celebrate it? How do we celebrate it?" Bring out the idea of a home festival, a celebration with those whom we love. Let the children talk freely about getting and giving. Lead them if possible to recall some joyful experience in giving. Carry them to the thought that if they could not both receive and give on Christmas day, the greatest happiness would be in giving. If this does not come naturally from them, do not force them to the conviction, but wait for

the group-work to bring it out. Raise the question: "Are we looking forward to Christmas as a giving or a getting day?"

Let the children now consider what is the greatest gift that ever comes to a home—a little child. "The greatest gift that can come to the world is a little babe who shall grow to be a great man, and help the world to be better and happier." Suggest that such a gift came to the world when Jesus was born, "the greatest gift that the world ever received, God's gift of Jesus Christ." Enlarge here upon the fact that it was Jesus who taught us of the love of God for all the world, and that he desires our love and service in helping him to show the Father's love for all mankind.

Song—

(For music see p. 212.)

I come from heaven high above,
To bring you words of joy and love,
So great the message which I bring
That I must speak to you and sing.

A child is born this day to you,
Born of a chosen virgin too:
A child so mild, a child so sweet,
Your joy that child shall make complete.

Prayer—

Leader: "Let us bow our heads and thank our Father for his gift.

"Our Father, we thank thee for all thy gifts to us, sunshine and rain, home and friends, strong bodies, and happy hearts, but more than all these, for the gift of thy dear Son, who was born a little child, and grew to manhood, giving his life to teach the world of thee. Help us to give our hearts to him in loving obedience and willing service. For Jesus' sake we ask it. Amen."

Song—

(For music see p. 208.)

Can a little child like me,
Thank the Father fittingly?
Yes, oh yes! be good and true,
Patient, kind in all you do;
Love the Lord, and do your part;
Learn to say with all your heart:

For the sunshine warm and bright,
For the day and for the night;
For the lessons of our youth,
Honor, gratitude and truth;
For the love that met us here,
For the home and for the cheer,

Chorus:

Father, we thank thee!
Father, we thank thee!
Father, in heaven, we thank thee!

For the fruit upon the tree,
 For the birds that sing to thee,
 For the earth in beauty drest,
 Father, mother, and the rest;
 For thy precious, loving care,
 For thy bounty ev'rywhere,

(Chorus)

For our comrades and our plays,
 And our happy holidays;
 For the joyful work and true
 That a little child can do;
 For our lives but just begun;
 For the great gift of thy Son,

(Chorus)

Text Exercise—For appropriate texts see p. 49.

March-Song and Offering—"Onward, Christian Soldiers." (For words and music see p. 192.)

Lesson-Story—

Leader: Let the children imagine themselves far away in an old, old country. Ask them to look with the eyes of their minds, and see what you are going to show them—the little town of Bethlehem. Bring before them a vivid word-picture of the town, the streets, the crowded khan, the reason for the gathering of so many people at this time. Take them in imagination into the inn where they may see the babe in the manger, with Joseph and Mary caring for it.

Song—

(For music see p. 210.)

As Joseph was a-walking,
 He heard an angel sing,
 "This night shall be the birth-night
 Of Christ, our heavenly King;
 His birth-bed shall be neither
 In housen nor in hall,
 Nor in the place of Paradise,
 But in the open stall.

"He neither shall be rocked
 In silver nor in gold,
 But in the wooden manger
 That lieth on the mould;
 He neither shall be clothed
 In purple nor in pall,
 But in the fair white linen
 That usen babies all."

As Joseph was a-walking,
 Thus did the angel sing,
 And Mary's Son at midnight
 Was born to be our king;
 Then be you glad, good people,
 At this time of the year;
 And light you up your candles,
 For his star, it shineth clear.

Now let the children still in imagination go out with you to the hills near Bethlehem, where the shepherds are watching their flocks under the night sky. Describe the scene—the watch-fires, the dogs, the sleeping sheep, the groups of shepherds, and the starry sky.

Song—

(For music see p. 220.)

Holy night! silent night!
All is calm, all is bright,
Round yon Virgin mother and child;
Holy infant tender and mild,
Rest in heav'nly peace.
Rest in heav'nly peace.

Holy night! silent night!
Wondrous Star, lend thy light!
With the angels let us sing
Hallelujah to our King!
Jesus Christ is here!
Jesus Christ is here.

Holy night! silent night!
Guiding Star, lend thy light!
See the eastern wise men bring
Gifts and homage to our King!
Jesus Christ is here!
Jesus Christ is here.

Holy night! silent night!
Shepherds saw the wondrous light,
Waked by angels' glorious strain:
Peace on earth, good-will to men.
Christ is born indeed!
Christ is born indeed!

Read here the story of the angels, and the shepherds (Luke 2:8-20), and let the children follow it by singing the message of the angels,

Behold I bring you good tidings,
Good tidings of great joy;
For unto you is born this day,
A Savior which is Christ the Lord!
Unto you is born in the City of David
A Savior which is Christ the Lord!

(For music see p. 212.)

Again let the children go with you to a great desert, and see coming in the distance, riding on camels, three old men. "Let us follow them into the city of Jerusalem, and notice that they seem to be much interested in a star, about which they are talking. They are wise men who think that when a new star appears, it means that some great event is about to take place; and these wise men have heard that a great king is to be born, and they think that they have seen his star. He is to be the king of the Jews and when he grows up, the Jews are to become the greatest nation on the earth. Let us read and follow them as they come near to the palace of the wicked king Herod, who does not want to hear of the birth of another king."

Read here the account in Matthew 2:1-12.

Song—

(For music see p. 224.)

We three kings of Orient are;
 Bearing gifts, we traverse afar
 Field and fountain, moor and mountain,
 Following yonder Star.

Chorus:

O Star of wonder, Star of night,
 Star with royal beauty bright,
 Westward leading, still proceeding,
 Guide us to thy perfect light.

Born a King on Bethlehem plain,
 Gold I bring to crown him again;
 King forever, ceasing never,
 Over us all to reign.

(Chorus)

Glorious now behold him arise,
 King and God and sacrifice;
 Heaven sings "Hallelujah!"
 "Hallelujah!" earth replies.

(Chorus)

Group-Work—

Group-Teachers and Children: The time for the group-work will be very brief, because of the unusual amount of music, and the length of the lesson-story. The children will wish to have something in their books to remind them of Christmas. Let them paste on the Christmas page the picture of the Nativity, and the remaining time may be spent in discussing the picture, and in recalling the texts which they have given away. If they wish to write a Christmas text also, let each child select his own from those which have been learned during the month.

Birthday Offering and Birthday Song—

(For music see p. 214.)

If there is a good boy-soloist in the school, it will be of interest to have him sing, as a solo, "*The birthday of a king*," the school joining in the chorus.

Follow this song immediately by the special birthday offerings suggested last Sunday as a celebration of Jesus' birthday, and let them be appropriately accepted.

In the little village of Bethlehem
 There lay a child one day,
 And the sky was bright with a holy light,
 O'er the place, where Jesus lay:
 Alleluia! Oh! how the angels sang,
 Alleluia! how it rang,
 And the sky was bright with a holy light,
 'Twas the birthday of a King.

'Twas a humble birthplace, but oh! how much
 God gave to us that day;
 From the manger bed, what a path has led,
 What a perfect holy way:
 Alleluia! Oh! how the angels sang,
 Alleluia! how it rang,
 And the sky was bright with a holy light,
 'Twas the birthday of a King.

Chorus:

Alleluia! Oh! how the angels sang,
 Alleluia! Oh! how the chorus rang,
 And the sky was bright with a holy light,
 'Twas the birthday of a King.

Welcome to New Pupils—

Song—“*Carol, brothers, carol.*”

(For words and music see p. 221.)

Closing Sentence—

All: (See p. 8.)

SERIES IV

THE CHILD AND THE FAMILY

With this series of four lessons we pass from the relations of the child to the earthly and to the heavenly Father, to his relation to other children. The ideal boy, Jesus, is presented, also types of selfish childhood on the one hand, and on the other the careful, responsible child.

Care should be taken in the treatment of this group not to preach too much. If the stories are well told, the child will become familiar with the beauty of goodness and the ugliness of selfishness, and will apply the principle unconsciously, and from his own thinking, rather than as a result of urgent solicitation on the part of the teacher.

LESSON XIII

The Boy Jesus

AIM OF THE LESSON

The aim of this lesson is to call the attention of the children to Jesus as a normal boy, living a boy's life, but unusual in that he lived up to his highest ideals, and was full of serious purpose for the future.

PREPARATION OF THE LESSON

Study from the various Lives of Jesus, and from the Commentaries, the coming of the age of responsibility of a Jewish boy, and his first going to the Temple, as an independent worshiper. Consider the significance of such a period in the thought of a serious-minded boy, and one who had already come

to feel that he had a work to do in the world. Study also the education of the Jewish boy, and discover what was the substance of the education of Jesus. Upon what themes would he be likely to think? Investigate also the question of the work of the boys, their trades, their relations to parents, their games, the distinction between the education of boys and girls. Think of all these things in relation to Jesus, and let the information mold your impression of his youth.

Study carefully the story of Jesus' visit to Jerusalem found in Luke 2:40-52.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"The earth is hushed in silence."

(For words and music see p. 189.)

Informal Conversation—

Leader and Children: "Do you remember the strange kind of worship in which the little boy, Samuel, helped?" Assist the children to recall worship by sacrifice, and the tent-church. Recall now the Temple, in which already the children have seen the widow casting her offering, and at whose gate the lame man was healed. Describe its glories in external beauty, and in forms of worship, the great gates, the spacious courts, and porches, the floors of beautiful colored marbles, the steps overlaid with gold, the Holy Place and the Most Holy Place, the numerous priests, the choirs of Levites, and the boys with their angelic voices, the silver trumpets calling the various portions of the service, the kneeling crowds, etc. Make this very brief, but picturesque. "Only men and women are worshiping there." But in that land a little boy was considered a man at twelve years of age, so far as worship and obedience to the law was concerned. Let the children discuss this church and its service, and realize the contrast with our worship today.

Song—

(For music see p. 208.)

Can a little child like me,
 Thank the Father fittingly?
 Yes, oh yes! be good and true,
 Patient, kind in all you do;
 Love the Lord, and do your part;
 Learn to say with all your heart:

For the fruit upon the tree,
 For the birds that sing of thee,
 For the earth in beauty drest,
 Father, mother, and the rest;
 For thy precious, loving care,
 For thy bounty ev'rywhere,

Chorus:

Father, we thank thee!
 Father, we thank thee!
 Father, in heaven, we thank thee!

For the sunshine warm and bright,
 For the day and for the night;
 For the lessons of our youth,
 Honor, gratitude and truth;
 For the love that met us here,
 For the home and for the cheer,

For our comrades and our plays,
 And our happy holidays;
 For the joyful work and true
 That a little child may do;
 For our lives but just begun;
 For the great gift of thy Son,

*Chorus**Chorus*

Prayer—

All:

Our Father who art in Heaven,
 Hallowed be Thy name.
 Thy Kingdom come,
 Thy will be done,
 On earth as it is in Heaven.
 Give us this day our daily bread,
 And forgive us our debts,
 As we forgive our debtors.
 Lead us not into temptation,
 But deliver us from evil,
 For Thine is the kingdom,
 The power and the glory,
 For ever and ever. Amen.

Song—

(For music see p. 191.)

Holy, holy, holy! Lord God Almighty!
 Early in the morning our song shall rise
 to thee.
 Holy, holy, holy! merciful and mighty!
 Which wert, and art, and evermore shall
 be.

Holy, holy, holy! tho' the darkness hide
 thee,
 Tho' the eye of sinful man thy glory may
 not see,
 Only thou art holy! there is none beside
 thee
 Perfect in pow'r, in love and purity.

Text Exercise—

Texts appropriate to this series:

Luke 2:52—"And Jesus advanced in wisdom and in stature, and in favor with God and man."

Matt. 7:12—"All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them."

I John 4:8—"God is love."

John 4:11—"Beloved, if God so loved us, we also ought to love one another."

Song-Text—

(For music see p. 244.)

Let the people praise thee,
Let all the people praise thee;
O let the nations be glad and sing for joy,
Sing for joy.

March-Song and Offering—*"Onward, Christian Soldiers."*

(For words and music see p. 192.)

Lesson-Story—

Leader: Tell the story of Jesus' visit to Jerusalem at twelve years of age, bringing out the occasion of it, the scene of it, the journey, the city, the Temple and its importance to Jesus, the joy of being allowed to worship with his parents, the new and joyous sense of responsibility to God, the eagerness with which he availed himself of new opportunities to learn of his heavenly Father, and to question those older than himself and considered very wise in the religion of his people. Do not, as is usual, lay the emphasis upon the strangeness of his answer to the mother's question, but rather upon the whole experience of his journey and its significance. Present this entire story as far as possible from the *boy's* point of view.

In doing this you cannot fail to lead the children to see in Jesus' answers surprise that his parents should have thought of finding him in any other place than that which had been the center of his dreams, the place where he would be safe in his heavenly Father's care, the place where he might be every moment adding to his knowledge of that Father.

Psalms 24—

Leader: "Would you like to learn to say a part of one of the songs which possibly Jesus heard sung in the Temple? Listen and try to think that you

hear the voices singing. Perhaps as they sang they thought of the "*Beautiful Gate*."

Lift up your heads, O ye gates;
 And be lifted up, ye everlasting doors:
 And the King of glory will come in,
 Who is the King of glory?
 Jehovah, strong and mighty,
 Jehovah, mighty in battle.
 Lift up your heads, O ye gates;
 Yea, lift them up, ye everlasting doors:
 And the King of glory will come in.
 Who is this King of glory?
 Jehovah of hosts.
 He is the King of glory.

Group-Work—

Group-Teachers and Children: It is not the intention frequently to have pictures for two Sundays in succession, but in the case of the present lesson the picture adds too much to the force of the story to be omitted. It will also afford admirable material for discussion. Let it be given to the children at once and properly placed in the notebooks.

Now, with the picture of the boy Jesus before the children, talk with them about his boyhood, his dress, his house, his school, his textbooks, his work with his father, his brothers and sisters, his games. Most careful preparation should be made for this. It should not be the result of imagination, but of reading to secure the facts about child-life in Palestine. Edersheim's *In the Days of Jesus* or his *Life of Jesus* will give the necessary information. The object of all this is to make Jesus seem to the children a real boy.

Prepare beforehand the text to be pasted in the books, "And he grew in wisdom and stature, and in favor with God and man."

Song—"Loving Jesus, meek and mild." (For words and music see p. 225.)

Birthday Offering and Welcome to New Pupils—

Song—

Let the children choose one of the Christmas songs to be sung here.

Closing Sentence—

All: (See p. 8.)

LESSON XIV

The Brother Who Cheated

AIM OF THE LESSON

The aim of this lesson is to contrast the result of the boyhood of Jacob with that of Jesus, and to remind the children that to be a crooked man usually means that the boy was crooked too.

PREPARATION OF THE LESSON

Study carefully Genesis, chaps. 27-35. Spend a good deal of time in reading and thinking about the tribal life of the times of Jacob, about his ideals, and his ambitions. See that you get the proper sense of his standards, and that you do not expect from him the high ideals of the present generation. Regard his act rather as dishonoring his father by cheating him and deceiving a brother, one of his tribe, the greatest sin according to the standards of his day.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 4).

Song—"Father, dear, I *jaïn* would thank thee." (For words and music see p. 190.)

Informal Conversation—

Leader and Children: Talk with the children about things that grow—the seed becoming a plant, the acorn a tree, the straight sapling a straight tree, etc. Lead to the thought that we may expect good boys and girls to grow to good men and women naturally. Suggest the young tree strapped to a post to make it grow straight, as an analogy for a naughty boy who must be held to goodness by strict laws or discipline.

"How did Jesus grow?" Recall the text of last Sunday. Let the children discuss what is involved in the statement, "in favor with God and man." "Did Jesus have a rule by which he lived?" Suggest, as the rule of Jesus, "Whatsoever ye would that men should do to you, do ye even so to them."

Song—"Holy, holy, holy!"

(For words and music see p. 191.)

Prayer—*Leader and Children* (line by line):

Dear Father I come with the morning light,
 To ask thy hand to guide me aright;
 Keep me from sinning, and show to me,
 How a little child may be helpful to thee.

Song—

(For music see p. 193.)

Praise ye the Father, his love is everlasting,
 Praise ye the Father, let all the earth give thanks to him;
 Honor and glory be unto him forevermore.
 O God of mercy, thy children raise their song to thee.

Great is the Lord who hath shown his glorious power;
 Who giveth light to the world, and blessing to his people.
 Great is the Lord who hath given us the victory;
 With love and power he ruleth the world.
 Arise and praise ye the Father.

Glory to the Father, to the Father everlasting;
 Glory to the Father, who hath made the earth and heav'n;
 Loudly let the voices ring; loudly praise our mighty Lord and King;
 Children come before his presence with a song,
 And praise ye the Lord.

Text Exercise—For texts appropriate to this series see p. 73.**Song-Text—**

(For music see p. 227.)

Whatsoever ye would that men should do unto you,
 Do ye even so unto them.

March-Song and Offering—

(For music see p. 218.)

We come to thee, our Father,
 Our offerings to bring;
 With happy hearts and voices,
 Our song of praise to sing.
 We come to thee, our Father,
 Our hearts with love aglow,
 To render willing service,
 To thy people here below.
 Our hands we bring to thee, our Father,
 All lovingly to do thy will;
 In daily task or pleasure,
 Thy word in us fulfil.

And as our way moves onward,
 Thy bounty, Lord, bestow;
 Increase our love of giving,
 And cause our gifts to grow.
 That we may help our brother,
 And kindly do our part,
 In comforting each other,
 In giving from the heart.
 Till joy and peace fill all the nation,
 Forever gone all want and woe,
 The joy of thy creation,
 Appear on earth below.

Refrain:

While singing and praising we come;
 Thy children gladly come.

Lesson-Story—

Leader: Bring up the question of tribes, and let the children discuss what it means to be the chief of a tribe. What people do they know who still live in tribes? Suggest that thousands of years ago the people in many countries lived in tribes, the Bible people among the number. With the children's aid construct a mental picture of tribal life, the tents, the flocks and herds, the daily habits of life, the great ambition to be the head of a tribe, the right of the eldest son to inherit the father's blessing and the place of authority.

Tell the story of Jacob and Esau, two boys grown to young manhood, one of whom cheated his brother and his old blind father as well. Tell the story very simply, and carry it to the coming-in of Esau, with his threat of vengeance, and Jacob's consequent flight in terror.

Raise the question: "Did Jacob live by Jesus' rule? Did he know anything about Jesus' rule? Who lived first, Jesus or Jacob?" Sing again the Golden Rule.

Group-Work—

Group-Teachers and Children: The object of the group-work in this lesson is to lead the children to see the same truth which they saw through another medium in last Sunday's lesson, namely, that the man is the product of the boy, and it is important to cultivate right life as boys and girls.

Therefore recall to the children the text of last Sunday, "He grew in wisdom," etc.

Contrast this with the hatred which pursued Jacob, and his life of fear. Let the children imagine what kind of a boy Jacob must have been. Describe the life which he probably led, and suppose some situations which will lead the child to think what he would do under certain circumstances, and, in contrast, what Jesus would have done under the same circumstances. Work hard over this and make your situations appropriate to the historical background. You will thereby add to the children's knowledge of oriental life as well as lead them to think upon ethical questions.

Suggest the difficulty of knowing what it is right to do at all times, and the

advantage of having a rule upon which we can rely. If Jacob had lived by Jesus' rule, would he have been a better man? Perhaps he did not know of it?

Now let the children fill out the Golden Rule upon the new page of the notebooks, following each initial letter with the remaining letters of the word.

Song—

(For music see p. 208.)

Can a little child like me,
Thank the Father fittingly?
Yes, oh yes! be good and true,
Patient, kind in all you do;
Love the Lord, and do your part;
Learn to say with all your heart

For the fruit upon the tree,
For the birds that sing of thee,
For the earth in beauty drest,
Father, mother, and the rest;
For thy precious, loving care,
For thy bounty everywhere,

Chorus:

Father, we thank thee!
Father, we thank thee!
Father, in heaven, we thank thee!

For the sunshine warm and bright,
For the day and for the night;
For the lessons of our youth,
Honor, gratitude and truth;
For the love that met us here,
For the home and for the cheer,

For our comrades and our plays,
And our happy holidays;
For the joyful work and true
That a little child may do;
For our lives but just begun;
For the great gift of thy son,

Chorus

Chorus

Birthday Offering and Welcome to New Pupils—

Song—"Jewels."

(For words and music see p. 202.)

Closing Sentence—

All: (See p. 8.)

LESSON XV

A Faithful Little Sister

AIM OF THE LESSON

The aim of this lesson is to bring before the children an ideal of sisterly affection and forethought.

PREPARATION OF THE LESSON

Read the opening chapters of Exodus, and raise with yourself questions as to the home life of the Hebrews in Egypt. Learn all that you can about the times of this Pharaoh, and the causes of his desire to oppress and to diminish the number of the Hebrews. Remember that the Hebrews were a shepherd people when they came into Egypt, and consider the change in the manner of life of many of them which must now conform to the tradesman's work of building. Study the causes of their discontent.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"When morning gilds the skies."

(For words and music see p. 226.)

Informal Conversation—

Leader and Children: Let this conversation center about the homes, first local in character, and then going back to Jesus and his home, and to Jacob and his home.

Song—

(For music see p. 226.)

Brooks down the mountain side
Rush with a song,
Seeking the rivers wide
Where they belong;
Flowing increasingly,
Growing unceasingly,
Down to the mighty sea—
Splendid and strong!

So are our human lives:
Starting like rills!
Swiftly the current strives
Down from the hills.
Wider each hour to be,
Fuller each power to be,
Till God's eternity
Life's course fulfils.

Prayer—

Leader and Children (line by line):

Dear Father, I come with the morning light
 To ask thy hand to guide me aright;
 Keep me from sinning, and show to me,
 How a little child may be helpful to thee.

Song—

(For music see p. 208.)

Can a little child like me,
 Thank the Father fittingly?
 Yes, oh yes! be good and true,
 Patient, kind in all you do;
 Love the Lord, and do your part;
 Learn to say with all your heart:

For the fruit upon the tree,
 For the birds that sing of thee,
 For the earth in beauty drest,
 Father, mother, and the rest;
 For thy precious, loving care,
 For thy bounty ev'rywhere,

Chorus:

Father, we thank thee!
 Father, we thank thee!
 Father, in heaven, we thank thee!

For the sunshine warm and bright,
 For the day and for the night;
 For the lessons of our youth,
 Honor, gratitude and truth;
 For the love that met us here,
 For the home and for the cheer,

(Chorus)

For our comrades and our plays,
 And our happy holidays;
 For the joyful work and true
 That a little child may do;
 For our lives but just begun;
 For the great gift of thy Son,

*(Chorus)***Text Exercise**—For texts appropriate to this series see p. 73.**Song-Text—**

(For music see p. 227.)

Whatsoever ye would that men should do unto you,
 Do ye even so unto them.

March-Song and Offering—“*We come to thee, our Father.*”

(For words and music see p. 218.)

Lesson-Story—

Leader: In telling this story, Exod. 1:8—2:10, omit details unsuitable for the children, and lay the emphasis not so much upon the burdens and persecutions of the Hebrews as upon the saving of the baby. In order to effect this purpose better, let the home life of the mother and her little girl be pictured, the joy of the little sister at the coming of the baby brother into the

home, the terrible sorrow and anxiety caused by Pharaoh's decree, the constant watchfulness of the mother, aided by the little sister, and finally the experiment of the ark in the bulrushes, and the very important service rendered by the little girl.

Song—

(For words and music see p. 201.)

Suggest the appropriateness of singing here a song about a baby. See if the children can recall one which they have already sung—"As Joseph was a-walking." Note the difference in the circumstances, but call attention to the fact that both of these babies grew to be great men, who did much to teach the world about God.

Group-Work—

Group-Teachers and Children: Let the children discuss the story, and give their opinion of the little sister. Tell them very briefly but vividly how great a man Moses became, and what he did for his people. Do not make this statement vague and general, but a clear and interesting story of his deliverance of the people, and his re-establishing the worship of God, the God whom we worship, and of whom we might not have known except for the work of Moses.

Then discuss the questions: "Who took care of the baby? The sister? The mother? The princess? God? Why? What might have happened to the world if the little sister had been careless?" Give out the new picture for the notebooks, and let the picture suggested by the figures be filled out in color, putting in the river, the rushes on the bank, and whatever else suggests itself.

Song—"But the Lord is mindful of his own."

(For words and music see p. 200.)

Birthday Offering and Welcome to New Pupils—

Song—"From the bright blue heavens, with the angels mild."

(For words and music see p. 204.)

Closing Sentence—

All: (See p. 8.)

LESSON XVI

The Curing of a Selfish Boy

AIM OF THE LESSON

The purpose of this lesson is simply to picture the ugliness of selfishness, and the necessity for its cure, if a boy is to be a comfortable member of society.

PREPARATION OF THE LESSON

Study the story carefully, so that you can tell it in a vivid and interesting manner without reference to the book. Make careful preparation also for the conversation preceding the story.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—“*When morning gilds the skies.*” (For words and music see p. 226.)

Informal Conversation—

Leader and Children: Call out from the children illustrations of the selfishness found in nature—the mother bird, the flower that blooms and dies, the grain that lives only to give its increase and die, etc.

Song—

(For music see p. 190.)

Father, dear, I fain would thank thee
For my long, refreshing sleep,
And the watch that thou did'st keep,
While I slumbered soft and deep,
O'er thy child so lovingly,
So lovingly.

All that I today am doing,
Help me, Lord, to do for thee,
May I kind and helpful be,
Only good in others see,
Try to serve thee faithfully,
Serve thee faithfully.

Prayer—

Dear Father, I come with the morning light,
To ask thy hand to guide me aright;
Keep me from sinning, and show to me
How a little child may be helpful to thee.

Psalm 24—Part 2—

Lift up your heads, O ye gates;
 And be lifted up, ye everlasting doors,
 And the King of glory will come in.
 Who is the King of glory?
 Jehovah, strong and mighty,
 Jehovah, mighty in battle.
 Lift up your heads, O ye gates;
 Yea, lift them up, ye everlasting doors:
 And the King of glory will come in.
 Who is the King of glory?
 Jehovah of hosts,
 He is the King of glory.

Text Exercise— For texts appropriate to this series see p. 73.

Song-Text—

(For music see p. 227.)

Whatsoever ye would that men should do unto you
 Do ye even so unto them.

March-Song and Offering—“*We come to thee, our Father.*” (For words and music see p. 218.)

Lesson-Story¹—

Leader: The story assigned to this lesson carries a strong ethical purpose skilfully presented, and although it may be termed a fairy story, it is admirably suited to impress the lesson of unselfishness upon the mind of a little child.

PRINCE HARWEDA AND THE MAGIC PRISON

BY ELIZABETH HARRISON

Little Harweda was born a prince. His father was king over all the land, and his mother was the most beautiful queen the world had ever seen, and Prince Harweda was their only child. From the day of his birth everything that love or money could do for him had been done. The very wind of heaven was made to fan over an aeolian harp that it might

¹ In the case of a few of these lessons it has seemed wise to present other than biblical stories. We should not lead the children to feel that religion is only in the Bible. It should be brought to their attention through nature and through outside literature as well. Literature is a record of life, and there is much literature outside of the Bible which teaches profound religious truth. The wealth of story material in the Bible, however, is so great, and if not introduced in the period of childhood is so likely to be ignored, that but three lessons in the series are presented through outside stories. For even these the leader will, of course, feel at liberty to substitute Bible stories, if he prefers them.

enter his room, not as a strong fresh breeze, but as a breath of music. Reflectors were so arranged in the windows that twice as much moonlight fell on his crib as on that of any ordinary child. The pillow on which his head rested was made out of the down from humming-birds' breasts, and the water in which his face and hands were washed was always steeped in rose leaves before being brought to the nursery. Everything that could be done was done, and nothing which could add to his ease or comfort was left undone.

But his parents, although they were king and queen, were not very wise, for they never thought of making the young prince think of anybody but himself, and he had never in all his life given up any one of his comforts that somebody else might have a pleasure. So, of course, he grew to be selfish and peevish, and by the time he was five years old he was so disagreeable that nobody loved him. "Dear, dear! what shall we do?" said the poor queen mother, and the king only sighed and answered: "Ah, what indeed!" They were both very much grieved at heart, for they well knew that little Harweda, although he was a prince, would never grow up to be a really great king unless he could make his people love him.

At last they decided to send for his fairy godmother and see if she could suggest anything which would cure Prince Harweda of always thinking about himself. "Well, well, well!" exclaimed the godmother when they had laid the case before her. "This is a pretty state of affairs! and I his godmother too! Why wasn't I called in sooner?" She then told them that she would have to think a day and a night and a day again before she could offer them any assistance. "But," added she, "if I take the child in charge, you must promise not to interfere for a whole year." The king and queen gladly promised that they would not speak to or even see their son for the required time, if the fairy godmother would only cure him of his selfishness. "We'll see about that," said the godmother. "Humph, expecting to be a king some day and not caring for anybody but himself—a fine king he'll make!" With that off she flew, and the king and queen saw nothing more of her for a day and a night and another day. Then back she came in a great hurry. "Give me the prince," said she; "I have his house all ready for him. One month from today I'll bring him back to you. Perhaps he'll be cured and perhaps he won't. If he is not cured, then we shall try two months next time. We'll see, we'll see." Without any more ado she picked up the astonished young prince and flew away with him as lightly as if he were nothing but a feather or a straw. In vain the poor queen wept and begged for a last kiss. Before she had wiped her eyes, the fairy godmother and Prince Harweda were out of sight.

They flew a long distance until they reached a great forest. When they had come to the middle of it, down flew the fairy, and in a minute more the young prince was standing on the green grass beside a beautiful pink marble palace that looked something like a good-sized summer house.

"This is your home," said the godmother. "In it you will find everything you need, and you can do just as you choose with your time." Little Harweda was delighted at this, for there was nothing in the world he liked better than to do as he pleased; so he tossed his cap up into the air and ran into the lovely little house without so much as saying "Thank you" to his godmother. "Humph," said she as he disappeared; "you'll have enough of it before you are through with it, my fine prince." With that off she flew.

Prince Harweda had no sooner set his foot inside the small rose-colored palace than the

iron door shut with a bang and locked itself. For you must know by this time that it was an enchanted house, as, of course, all houses are that are built by fairies.

Prince Harweda did not mind being locked in, as he cared very little for the great, beautiful outside world, and the new home which was to be *all his own* was very fine, and he was eager and impatient to examine it. Then, too, he thought that when he was tired of it, all he would have to do would be to kick on the door and a servant from somewhere would come and open it—he had always had a servant ready to obey his slightest command.

His fairy godmother had told him that it was *his* house; therefore he was interested in looking at everything in it.

The floor was made of a beautiful red copper that shone in the sunlight like burnished gold and seemed almost a dark red in the shadow. He had never seen anything half so fine before. The ceiling was of mother-of-pearl and showed a constant changing of tints of red and blue and yellow and green, all blending into the gleaming white, as only mother-of-pearl can. From the middle of this handsome ceiling hung a large gilded bird-cage containing a beautiful bird, which just at this moment was singing a glad song of welcome to the prince. Harweda, however, cared very little about birds, so he took no notice of the songster.

Around on every side were costly divans with richly embroidered coverings on which were many sizes of soft down pillows. "Ah," thought the Prince, "here I can lounge at my ease with no one to call me to stupid lessons!" Wonderfully carved jars and vases of wrought gold and silver stood about on the floor, and each was filled with a different kind of perfume. "This is delicious," said Prince Harweda. "Now I can have all the sweet odors I want without the trouble of going out into the garden for roses or lilies."

In the center of the room was a fountain of sparkling water which leaped up and fell back into its marble basin with a kind of rhythmical sound that made a faint, dreamy music, very pleasant to listen to.

On a table near at hand were various baskets of the most tempting pears and grapes and peaches, and near them were dishes of all kinds of sweetmeats. "Good," said the greedy young prince; "that is what I like best of all;" and therewith he fell to eating the fruit and sweetmeats as fast as he could cram them into his mouth. He ate so much he had a pain in his stomach; but, strange to say, the table was just as full as when he began; for no sooner did he reach his hand out and take a soft mellow pear or a rich juicy peach than another pear or peach took its place in the basket. The same thing occurred when he helped himself to chocolate drops or marsh-mallows or any of the other confectionery upon the table. For, of course, if the little palace was enchanted, everything in it was enchanted also.

When Prince Harweda had eaten until he could eat no more, he threw himself down upon one of the couches, and an invisible hand gently stroked his hair until he fell asleep. When he awoke he noticed for the first time the walls, which, by the way, were really the strangest part of his new home. They had in them twelve long, checkered windows which reached from the ceiling to the floor. The spaces between the windows were filled in with mirrors exactly the same size as the windows, so that the whole room was walled in with windows and looking-glasses. Through the three windows that looked to the north could be seen the far-distant Mountains Beautiful, as they were called, towering high above the surrounding country; sometimes their snow-covered tops were pink or creamy yellow as they caught the rays of the sunrise; sometimes they were dark purple or blue as they

reflected the storm cloud. From the three windows that faced the south could be seen the great ocean, tossing and moving, constantly catching a thousand gleams of silver from the moonlight. Again and again each little wave would be capped with white from its romp with the wind. Yet as the huge mountains seemed to reach higher than man could climb, so the vast ocean seemed to stretch out farther than any ship could possibly carry him. The eastern windows gave each morning a glorious vision of sky as the darkness of the night slowly melted into the still gray dawn, and that changed into a golden glow, and that in turn became a tender pink. It was really the most beautiful as well as the most mysterious sight on earth, if one watched it closely. The windows on the west looked out upon a great forest of tall fir trees, and at the time of sunset the glorious colors of the sunset sky could be seen between the dark-green branches.

But little Prince Harweda cared for none of these beautiful views. In fact, he scarcely glanced out of the windows at all, he was so taken up with the broad handsome mirrors; for in each of them he could see himself reflected, and he was very fond of looking at himself in a looking-glass. He was much pleased when he noticed that the mirrors were so arranged that each one not only reflected his whole body, head, arms, feet, and all, but that it also reflected his image as seen in several of the other mirrors. He could thus see his front and back and each side, all at the same time. As he was a handsome boy, he enjoyed these many views of himself immensely, and would stand and sit and lie down just for the fun of seeing the many images of himself do the same thing.

He spent so much time looking at and admiring himself in the wonderful looking-glasses that he had very little time for the books and games which had been provided for his amusement. Hours were spent each day first before one mirror and then another, and he did not notice that the windows were growing narrower and the mirrors wider until the former had become so small that they hardly admitted light enough for him to see himself in the looking-glass. Still, this did not alarm him very much, as he cared nothing whatever for the outside world. It only made him spend more time before the mirror, as it was now getting quite difficult for him to see himself at all. The windows at last became mere slits in the wall, and the mirrors grew so large that they not only reflected little Harweda, but all of the room besides, in a dim, indistinct kind of a way.

Finally, however, Prince Harweda awoke one morning and found himself in total darkness. Not a ray of light came from the outside, and, of course, not an object in the room could be seen. He rubbed his eyes and sat up to make sure that he was not dreaming. Then he called loudly for someone to come and open a window for him, but no one came. He got up and groped his way to the iron door and tried to open it, but it was, as you know, locked. He kicked it and beat upon it, but he only bruised his fists and hurt his toes. He grew quite angry now. How dare anyone shut him, a prince, up in a dark prison like this! He abused his fairy godmother, calling her all sorts of horrid names. Then he upbraided his father and mother, the king and queen, for letting him go away with such a godmother. In fact, he blamed everybody and everything but himself for his present condition; but it was of no use. The sound of his own voice was his only answer. The whole of the outside world seemed to have forgotten him.

As he felt his way back to his couch, he knocked over one of the golden jars which had held the liquid perfume; but the perfume was all gone now, and only an empty jar rolled over the floor. He laid himself down on the divan; but its soft pillows had been

removed, and a hard iron frame-work received him. He was dismayed and lay for a long time thinking of what he had best do with himself. All before him was blank darkness, as black as the darkest night you ever saw. He reached out his hand to get some fruit to eat, but only one or two withered apples remained on the table—was he to starve to death? Suddenly he noticed that the tinkling music of the fountain had ceased. He hastily groped his way over to it, and he found that in place of the dancing, running stream stood a silent pool of water. A hush had fallen upon everything about him, a dead silence was in the room. He threw himself down upon the floor and wished that he were dead also. He lay there for a long, long time.

At last he heard, or thought he heard, a faint sound. He listened eagerly. It seemed to be some tiny creature not far from him, trying to move about. For the first time for nearly a month he remembered the bird in its gilded cage. "Poor little thing," he cried as he sprang up. "You too are shut within this terrible prison. This thick darkness must be as hard for you to bear as it is for me." He went toward the cage, and as he approached it the bird gave a sad little chirp.

"That's better than nothing," said the boy. "You must need some water to drink, poor thing," continued he as he filled its drinking cup. "This is all I have to give you."

Just then he heard a harsh, grating sound, as of rusty bolts sliding with difficulty out of their sockets, and then faint rays of light not wider than a hair began to shine between the heavy plate mirrors. Prince Harewda was filled with joy. "Perhaps, perhaps," said he softly, "I may yet see the light again. Ah, how beautiful the outside world would look to me now!"

The next day he was so hungry that he began to eat one of the old withered apples, and as he bit it he thought of the bird, his fellow-prisoner. "You must be hungry, too, poor little thing," said he as he divided his miserable food and put part of it into the bird's cage. Again came the harsh, grating sound, and the boy noticed that the cracks of light were growing larger. Still they were only cracks; nothing of the outside world could be seen. Still it was a comfort not to have to grope about in total darkness. Prince Harweda felt quite sure that the cracks of light were a little wider, and on going up to one and putting his eye close to it as he would to a pinhole in a paper, he was rejoiced to find that he could tell the greenness of the grass from the blue of the sky. "Ah my pretty bird, my pretty bird!" he cried joyfully. "I have had a glimpse of the great beautiful outside world, and you shall have it too."

With these words he climbed up into a chair and, loosening the cage from the golden chain by which it hung, he carried it carefully to the nearest crack of light and placed it close to the narrow opening. Again was heard the harsh, grating sound, and the walls moved a bit and the windows were now at least an inch wide. At this the poor Prince clasped his hands with delight. He sat himself down near the bird-cage and gazed out of the narrow opening. Never before had the trees looked so tall and stately, or the white clouds floating through the sky so lovely. The next day, as he was carefully cleaning the bird's cage so that the little creature might be somewhat more comfortable, the walls again creaked and groaned, and the mirrors grew narrower by just so many inches as the windows widened. But Prince Harweda saw only the flood of sunshine that poured in, and the added beauty of the larger landscape. He cared nothing whatever now for the stupid mirrors which could only reflect what was placed before them. Each day

he found something new and beautiful in the view from the narrow windows. Now it was a squirrel frisking about and running up some tall tree trunk so rapidly that Prince Harweda could not follow it with his eyes; again it was a mother-bird feeding her young. By this time the windows were a foot wide or more. One day, as two white doves suddenly soared aloft in the blue sky, the poor little canary, who had now become the tenderly cared for comrade of the young prince, gave a pitiful little trill. "Dear little fellow," cried Prince Harweda; "do you also long for your freedom? You shall at least be as free as I am." So saying, he opened the cage door, and the bird flew out.

The prince laughed as he watched it flutter about from chair to table and back to chair again. He was so much occupied with the bird that he did not notice that the walls had again shaken, and the windows were now their full size, until the added light caused him to look around. He turned and saw the room looking almost exactly as it did the day he entered it with so much pride because it was all his own. Now it seemed close and stuffy, and he would gladly have exchanged it for the humblest home in his father's kingdom where he could meet people and hear them talk and see them smile at each other, even if they should take no notice of him. One day soon after this the little bird fluttered up against the window pane and beat his wings against it in a vain effort to get out. A new idea seized the young prince, and, taking up one of the golden jars, he went to the window and struck on one of its checkered panes of glass with all his force. "You shall be free, even if I cannot," said he to the bird. Two or three strong blows shattered the small pane, and the bird swept out into the free open air beyond. "Ah, my pretty one, how glad I am that you are free at last," exclaimed the prince as he stood watching the flight of his fellow-prisoner. His face was bright with the glad, unselfish joy over the bird's liberty. The small, pink marble palace shook from top to bottom, the iron door flew open, and the fresh wind from the sea rushed in and seemed to catch the boy in its invisible arms. Prince Harweda could hardly believe his eyes as he sprang to the door. There stood his fairy godmother, smiling and with her hand reached out toward him. "Come my godchild," said she gently; "we shall now go back to your father and mother, the king and queen, and they will rejoice with us that you have been cured of your terrible disease of selfishness."

Great indeed was the rejoicing in the palace when Prince Harweda was returned to them a sweet, loving boy, kind and thoughtful to all about him. Many a struggle he had with himself and many a conquest over the old habit of selfishness, but as time passed by he grew to be a great and wise king, loving and tenderly caring for all his people and loved by them in return.

Song—

(For music see p. 226.)

Brooks down the mountain side
Rush with a song,
Seeking the rivers wide
Where they belong;
Flowing increasingly,
Growing unceasingly,
Down to the mighty sea—
Splendid and strong!

So are our human lives,
Starting like rills!
Swiftly the current strives
Down from the hills.
Wider each hour to be,
Fuller each power to be
Till God's eternity
Life's course fulfils.

Group Work—

Leader and Children: Let the children try to reproduce the story with as little help as possible from you. Raise the question, "Are there selfish children now? Give one minute of silence, that each child may think in what he himself is selfish. There are no fairy godmothers now. What is the remedy for selfishness?" Let the children look back over their notebooks and see if anything suggests itself. They will probably note the Golden Rule.

Suggest another verse that would help, and which they may write in their books: "Little children love one another, for love is of God." Was it when the little prince began to *love* his bird that he was kind and unselfish to him?

Song—"*Father, lead me day by day.*" (For words and music see p. 223.)

Birthday Offering and Welcome to New Pupils—

Song—"*Praise ye the Father, his love is everlasting.*" (For words and music see p. 193.)

Closing Sentence—

All: (See p. 8.)

SERIES V

THE CHILD IN RELATION TO HIS FRIENDS

The purpose of the lessons in this series is to lead the children out from the home into the larger world immediately about them, and to a recognition of the friendly relationship of their surroundings in nature and human life. This will lead the child to respond with an attitude of affection and tenderness toward friends in the animate world, and to be in harmonious touch with his environment, outside the immediate home circle. The climax of this series is the introduction of Jesus to the child's circle of friends, thus bringing him at once into a relation of intimacy.

LESSON XVII

Our Friends in Nature

AIM OF THE LESSON

The aim of this lesson is to lead the child to feel that nature is full of the friendly spirit toward him, daily ministering to his comfort and happiness, and thus to engender in him a friendly spirit toward animate and inanimate nature.

PREPARATION OF THE LESSON

Make a careful study of the life of the shepherd who pastures his flocks wherever he can find the proper food and fresh streams. Much of this can be imagined. Study the story of David and Goliath found in I Sam. 17:1-54. The story in this lesson is so perfectly told in the Bible, that it will be well to prepare to read it, in part at least, omitting small sections of detail only when desirable to shorten it, and expanding only when necessary to give further explanation which will lead the children to picture the scene more vividly

Study to bring special emphasis upon the rejection of the untried armor of Saul and enlarge upon the use of the trusted friends, the sling and stone, which had probably many times already saved David's life, by killing wild beasts and by procuring him food.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"Holy, holy, holy! Lord God Almighty." (For words and music see p. 191.)

Informal Conversation—

Leader and Children: Let several children name a favorite tree, not a species of tree, but an individual tree. Let them tell why it is a favorite tree. It will probably develop that the tree is a favorite because it furnishes shade for play, branches for a tree house, or in some way ministers to the child's happiness. Develop the idea of the tree as a friend. Take one or two instances in the animal world, in which things not human hold a relation with the child which is "friendly," that is, which adds to his happiness, and the absence of which he would feel. Animal pets may be chosen, but it is better to leave these to the group-work, and use this opportunity to call attention to some of the more general and unrecognized friends in nature. The bee carrying the pollen from flower to flower without which there would be no blossom, is a good example.

Song—

(For music see p. 208.)

Can a little child like me,
Thank the Father fittingly?
Yes, oh yes! be good and true,
Patient, kind in all you do;
Love the Lord, and do your part;
Learn to say with all your heart:

For the fruit upon the tree,
For the birds that sing of thee,
For the earth in beauty drest,
Father, mother, and the rest;
For thy precious, loving care,
For thy bounty ev'rywhere,

Chorus:

Father, we thank thee!
Father, we thank thee!
Father, in heaven, we thank thee!

For the sunshine warm and bright,
 For the day and for the night;
 For the lessons of our youth;
 Honor, gratitude, and truth;
 For the love that met us here,
 For the home and for the cheer,

Chorus

For our comrades and our plays,
 And our happy holidays;
 For the joyful work and true
 That a little child may do;
 For our lives but just begun;
 For the great gift of thy Son,

Chorus

Prayer—

All: (Sing the first two phrases and repeat the rest.)

Our Father who art in heaven;
 Hallowed be thy name:
 Thy Kingdom come,
 Thy will be done,
 On earth as it is in Heaven.
 Give us this day our daily bread;
 And forgive us our debts
 As we forgive our debtors.
 Lead us not into temptation
 But deliver us from evil.
 For thine is the kingdom,
 The power and the glory,
 For ever and ever, *Amen*.

Psalms 24—Part 2—

All:

Lift up your heads, O ye gates;
 And be ye lifted up, ye everlasting doors:
 And the King of glory will come in.
 Who is the King of glory?
 Jehovah, strong and mighty,
 Jehovah, mighty in battle.
 Lift up your heads, O ye gates;
 Yea, lift them up, ye everlasting doors:
 And the King of glory will come in.
 Who is this King of glory?
 Jehovah of hosts,
 He is the king of Glory.

Text Exercise—Texts appropriate to this series:

Ps. 23:1—"Jehovah is my shepherd, I shall not want."

John 10:14—"I am the good shepherd, I know mine own, and mine own know me.

Matt. 5:6—"Blessed are they which hunger and thirst after righteousness: for they shall be filled."

Prov. 18:24—"There is a friend that sticketh closer than a brother."

John 14:15—"If ye love me, ye will keep my commandments."

John 14:23—"If a man love me, he will keep my word."

John 15:14—"Ye are my friends, if ye do the things which I command you."

Luke 18:16—"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

March-Song and Offering—"We come to thee, our Father." (For words and music see p. 218.)

Lesson-Story—

Leader: "I am going to tell you a story of a very happy boy who had many friends and loved them all, and they did him many a good turn. The boy was the youngest of eight sons. He lived in the Bible country, and while his older brothers went to battle and fought for their country, this youth stayed at home and took care of the sheep, because someone must stay; and the brothers all said that David was too young to fight, although he was a tall, strong lad.

"So all day and all night he stayed out in the country, sometimes a long way from home, following his sheep about, protecting them from their enemies, the wild animals, and guiding them to places where there was good pasture and plenty of water to drink. This was not always an easy task. One day a great lion came and would have carried away one of the lambs for his dinner, but David killed him. Another day he had to kill a bear, with only his staff and his sling for weapons.

"He was all alone, day after day, with no human being to talk to. Let me see if you can think of some things which he could talk to. The sheep? Yes, he knew each by his name, and they all knew his voice.

"Can you think of some other friends who helped to make him happy in the lonesome country? How about the times when the sun was very hot?" (Trees for shade.) "When he was thirsty?" (The cool brook.) "When he was hungry?" (The berries, roots, and nuts which were so good to eat.) "Then there were the birds with their songs. David loved music, and could make beautiful music himself upon his harp. That was a great friend, too

in the cool evenings when he was resting. Perhaps sometimes he would lie on his back at night, with his strong staff beside him, and his sling ready for use if he should hear any prowling beast, and try to count the stars as they went by.

"There is a little song about the stars which we have never sung. Let us sing it."

Song—

(For music see p. 228.)

Can you count the stars, that brightly
Twinkle in the midnight sky?
Can you count the clouds, so lightly
O'er the meadows floating by?
God, the Lord, doth mark their number,
With his eyes that never slumber
He hath made them, ev'ry one.

"Probably David thought just what those last lines say. God, who made all those stars, never sleeps. And so he would go quietly to sleep thinking that God was watching over him.

"But I want to tell you what happened to our boy one day and how one of his trusty friends stood by him."

Tell here in simple form, chiefly reading from the Bible itself, the story of David and Goliath, emphasizing the fact that it was his old friend, the sling, that stood by him when he felt God telling him not to fear to kill the giant.

"Shall we sing a song of a shepherd?"

Song—

(For music see p. 230.)

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine for ever.

Perverse and foolish, oft I stray'd,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

And so, through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing thy praise
Within thy house for ever.

Group-work—

Group-Teachers and Children: Let the children recall, and dictate to you the names of all the friends of David which nature furnished. While the climax of the story was the faithful sling, the attention should now be drawn more fully to the many friends which daily ministered to David.

After a carefully guided talk about these things, give out the new leaves which are blank except for the square. Let the children draw or describe as each prefers, the friend which he loves best in nature. If time permits, they may draw some of David's "friends" in the border.

Song—*"But the Lord is mindful of his own."* (For words and music see p. 200.)

Birthday Offering and Welcome to New Pupils—

Song—*"Jewels."* (For words and music see p. 202.)

Closing Sentence—

All: (See p. 8.)

LESSON XVIII

David's Friend: Jonathan

AIM OF THE LESSON

The aim of this lesson is to pass from the friends in the realm of nature to the relationship ordinarily known as friendship between persons who are congenial, and who are drawn together by common consent.

PREPARATION OF THE LESSON

Study carefully the relation of David, Saul, and Jonathan, as given in I Samuel, chaps. 18-20. Look up this material also in the dictionaries and commentaries. Read if possible the history of the period in Wade's *Old Testament History*, or in some other modern Old Testament history.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2.)

Song—"We praise thee, Lord, with earliest morning ray." (For words and music see p. 207.)

Informal Conversation—

Leader and Children: (If possible have a canary bird in a cage in the room.) "I have brought a friend to see you today. Tell me something about your friends, those who cannot talk as we talk, but whom we love." Give opportunity for several to speak. "Do you remember our shepherd boy? Tell me about some of his friends. Think one moment of the country, the loneliness, all that he did, and then name as many of them as you can."

Give time for several responses, and complete the picture yourself. "Do the sheep love the shepherd? Why? We have a shepherd. Let us sing about our shepherd."

Song—

(For music see p. 230.)

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine for ever.

Perverse and foolish, oft I stray'd,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

And so, through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing thy praise
Within thy house for ever.

Prayer—

Leader and Children: (Repeat, line by line, as a prayer, and then sing.)

Loving Jesus, meek and mild, (For music see p. 225.)
Look upon a little child,
Make me gentle as thou art,
Come and live within my heart.
Take my childish hand in thine,
Guide these little feet of mine;
So shall all my happy days,
Sing their pleasant song of praise.

Psalm 24—Part 2—

“There is a special reason why we are glad to say our psalm today. Many people think that David, about whom we are to have another story today, wrote this psalm, not when he was a shepherd boy, but long afterward, when he was a great king.

Lift up your heads, O ye gates;
And be lifted up, ye everlasting doors:
And the King of glory will come in.
Who is the King of glory?
Jehovah, strong and mighty,
Jehovah, mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory will come in?
Who is this King of glory?
Jehovah of hosts,
He is the King of glory.

Text Exercise—For texts appropriate to this series see p. 92.

March-Song and Offering—“*We come to thee, our Father.*” (For words and music see p. 218.)

Lesson-Story—

Leader: "We have been talking about friends who are not people, but animals or things. But there are other friends, people whom we love. How many of you have a very special friend? Do not tell me who it is, but just think to yourself—another boy or girl, or even a grown person who is not related to you, but who is your friend and whom you love. Today I am going to tell you a story of David's special friend, Jonathan. Jonathan was a king's son, the son of the first king of the Bible people, Saul. He was a fine, handsome young man. David was older now and a warrior. The king had been so pleased with his victory over the great champion of the Philistines, that he had kept him in mind and had at last called him to be at his court all the time, and had made him the head of his armies. David won many victories, and Israel was fast conquering her enemies. Even the women used to sing in the streets: "Saul has slain his thousands, but David his ten thousands." This did not please Saul. He really came to hate David, and to wish that he were dead. He sent David on the most dangerous errands of war that he could think of, hoping that he would be killed, but David was a brave and shrewd soldier, and he always came back safely, and people admired him more and more.

"Jonathan, the young prince, was a brave warrior too, and he loved David with all his heart. They were the greatest possible friends." Continue with the story of the saving of David's life by Jonathan, selecting the material from I Sam. 19:1-7, 8-10, 18, and chap. 20.

The following outline may be helpful: David's appeal to Saul; his absence in war and his return to meet only worse anger from Saul; his flight; his attempt to return for the feast of the new moon, his conference with Jonathan, and their compact; Saul's anger at David for non-appearance at the feast, and at Jonathan for the friendly aid which he suspected; the shooting of the arrows and the parting of the two friends.

Raise the simple question: "Is it not a great thing to have or to be a faithful friend?"

Song—

(For music see p. 200.)

But the Lord is mindful of his own,
 He remembers his children.
 But the Lord is mindful of his own:
 The Lord remembers his children,
 Remembers his children.
 Bow down before him, ye mighty,
 For the Lord is near us!
 Bow down before him, ye mighty,
 For the Lord is near us!
 Yea, the Lord is mindful of his own,
 He remembers his children.

Group-Work—

Group-Teachers and Children: This lesson affords an excellent opportunity to impress upon the children the sacredness of a promise. Let them talk about the subject and imagine what would have happened if Jonathan had forgotten his promise, as boys and girls do sometimes, when they think it sufficient excuse to say "I forgot."

Turn back over the notebooks with the children and let them tell you in which of the stories promises were involved.

Give out the new page, and let the children read over with you the question and answer at the top of the page. Note especially that in a covenant-promise two people promise each other, or agree.

Let the children now copy from your Bible the covenant of David and Jonathan, I Sam. 20:42, "Go in peace," etc. Make any necessary explanations of words.

Song—"From the bright blue heavens, with the angels mild." (For words and music see p. 204.)

Birthday Offering, and Welcome to New Pupils—

Song—"Praise ye the Father, his love is everlasting." (For words and music see p. 193.)

Closing Sentence—

All: (See p. 8.)

LESSON XIX

The Stranger Friend

AIM OF THE LESSON

The aim of this lesson is to lead the child to feel the possibility of a larger friendliness, a relation that reaches to all who need help or sympathy, a friendliness, which he may feel for others, and which he may expect from others.

PREPARATION OF THE LESSON

Study the story of the Good Samaritan from Luke, chapter 10. From the various Lives of Jesus get as much local coloring as possible. Study about the road to Jericho, the priest, the Levite, and their special reasons for neglecting the stranger. Study the relations between the inhabitants of Samaria and of Judea, and the special reason why Jesus took such a person as his type of the "neighbor."

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"Holy, holy, holy, Lord God Almighty!" (For words and music see p. 191, stanzas 1 and 3.)

Informal Conversation—

Leader and Children: Give one or two local incidents which will interest the children, and illustrate the two phases of friendship which we have already presented—that of the world of nature, and that of human friendship. Make them very brief. Raise the question, "Which gives most pleasure, to have a friend or to be a friend?" Let the older children discuss it.

Song—

(For music see p. 226.)

When morning gilds the skies,
My heart awaking cries
May Jesus Christ be praised!
Alike at work and pray'r
To Jesus I repair;
May Jesus Christ be praised!

Whene'er the sweet church bell
Peals over hill and dell
May Jesus Christ be praised!
O, hark to what it sings,
As joyously it rings;
May Jesus Christ be praised!

Song-Text—

(For music see p. 230.)

He prayeth best who loveth best
 All things both great and small;
 For the dear God who loveth us,
 He made and loveth all.

Prayer—

All: (Repeat, but do not sing.)

Father, dear, I fain would thank thee
 For my long, refreshing sleep,
 And the watch that thou did'st keep,
 While I slumbered soft and deep,
 O'er thy child so lovingly,
 So lovingly.

All that I today am doing,
 Help me, Lord, to do for thee,
 May I kind and helpful be,
 Only good in others see,
 Try to serve thee faithfully,
 Serve thee faithfully.

Song—

(For music see p. 208.)

Can a little child like me,
 Thank the Father fittingly?
 Yes, oh yes! be good and true,
 Patient, kind in all you do;
 Love the Lord, and do your part;
 Learn to say with all your heart:

For the fruit upon the tree,
 For the birds that sing of thee,
 For the earth in beauty drest,
 Father, mother, and the rest;
 For thy precious, loving care,
 For thy bounty ev'rywhere,

Chorus:

Father, we thank thee!
 Father, we thank thee!
 Father, in heaven, we thank thee!

For the sunshine warm and bright,
 For the day and for the night;
 For the lessons of our youth,
 Honor, gratitude, and truth;
 For the love that met us here,
 For the home and for the cheer,

Chorus

For our comrades and our plays,
 And our happy holidays;
 For the joyful work and true
 That a little child may do;
 For our lives but just begun;
 For the great gift of thy Son,

Chorus

Text Exercise—For texts appropriate to this series see p. 92.

March-Song and Offering—“*We come to thee, our Father.*” (For words and music see p. 218.)

Lesson-Story—

Leader: Tell the story of the Good Samaritan, expanding and emphasizing

it where necessary to make it more clear. The following order will be interesting: The dangerous road from Jericho to Jerusalem, the traveler (make this full, describing clothing, some necessity for the journey, no party going, etc.), the lonely spot to which he came, and the attack. Let the children in imagination stand with you by the side of the road. Shall they go to help the man? Picture what happens as you watch with them. The priest, whose business in life it was to serve God, coming along and passing by, the Levite likewise. Keep the children watching and thinking, until the Samaritan comes. Enlarge upon this portion, and let the children follow the men to the inn, to see what becomes of the wounded man.

Raise the question: "Was the Samaritan a friend to the wounded man? Had he ever seen him before? Then there is such a thing as being a friend to someone whom you do not know, and do not love, as David loved Jonathan. How happy the good Samaritan must have been because he came just in time. The man might have died if he had been left there any longer. Would you all like to be good Samaritans? Then watch for chances to be kind to people whom you do not count among your special friends. Just be a friendly helper to everybody. Let us see how many things we can do or see this week that were like the good Samaritan."

Song—

(For music see p. 230.)

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine for ever.

Perverse and foolish, oft I stray'd,
But yet in love he sought me,
And on his shoulder gently laid
And home, rejoicing, brought me.

And so, through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing thy praise
Within thy house for ever.

Group-Work—

Group-Teachers and Children: The best possible means of impressing this lesson is to allow the children to construct in clay, or on a sand-table the lonely road from Jerusalem to Jericho, with hills on either side and hiding-places for

robbers. Then, by means of match-sticks or toothpicks representing men, let the various scenes be enacted. This plan must be confined to such children as will take it seriously, however, and the teacher must have his own class in mind in choosing between this method of demonstration and that of the notebooks.

Those who do not use the clay or sand may color the articles used by the good Samaritan, and write in the blank space the names. The teacher should seek to keep the teaching of the lesson before the children by wise conversation, as they work.

Song—“*But the Lord is mindful of his own.*” (For words and music see p. 200.)

Birthday Offering and Welcome to New Pupils—

Song—“*We praise thee, Lord, with earliest morning ray.*” (For words and music see p. 207.)

Closing Sentence—

All: (See p. 8.)

LESSON XX

Jesus, the Children's Friend

AIM OF THE LESSON

The aim of this lesson is to bring the child to think of Jesus as a personal and loving friend, and to inspire in him such admiration for Jesus, that he will value, and seek to retain, the approval of this friend.

PREPARATION OF THE LESSON

This is a lesson in which one should be able in five minutes to give a bird's-eye view of the life of Jesus. To be able to see that life from beginning to end, and to present it in a few swift, telling sentences to the children is a piece of work which will do much more for them at times than to present small sections and detailed stories.

Go over and over in your own mind, therefore, the chief events and the general movements of his life, and get for yourself a deep appreciation of it. Take the index to a Life of Jesus or to a Harmony of the Gospels to assist your memory. Do not look for details but for general movements. Then put yourself in the place of the child, and try to see how all this would appear to him. Omit then from your prospective story the elements which seem inappropriate for the child, and remake your story upon that basis. It is not enough that one should prepare only this child's view of the life of Jesus, in order to teach a lesson such as this. The mature, concrete knowledge is necessary to give a background from which to draw at the moment if necessary. The better your knowledge of the life of Jesus, the easier it will be for you to make a telling sketch in a few words; but do not give up the task because the result is unsatisfactory to yourself the first time you try it. Practice will bring ease and study will bring the fuller knowledge.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"When morning gilds the skies." (For words and music see p. 226.)

Informal Conversation—

Leader and Children: Continue to talk with the children about friends, with, if possible, the introduction of some of the friends from nature not already presented.

Call for the children's stories of "Good-Samaritan" acts which they have witnessed during the week. Have an incident ready to tell in case it is needed. If possible let it be some incident of local interest which the children can appreciate.

Song— (For music see p. 208.)

Can a little child like me,
Thank the Father fittingly?
Yes, oh yes! be good and true,
Patient, kind in all you do;
Love the Lord, and do your part;
Learn to say with all your heart:

For the fruit upon the tree,
For the birds that sing of thee,
For the earth in beauty drest,
Father, mother, and the rest;
For thy precious, loving care,
For thy bounty ev'rywhere,

Chorus:

Father, we thank thee!
Father, we thank thee!
Father in heaven, we thank thee!

For the sunshine warm and bright,
For the day and for the night;
For the lessons of our youth,
Honor, gratitude, and truth;
For the love that met us here,
For the home and for the cheer,

For our comrades and our plays,
And our happy holidays;
For the joyful work and true
That a little child may do;
For our lives but just begun;
For the great gift of thy Son,

*Chorus**Chorus*

Song-Text— (For music see p. 230.)

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all—
He made and loveth all.

Prayer—

All: (Repeat, but do not sing.)

All that I today am doing,
 Help me, Lord, to do for thee,
 May I kind and helpful be,
 Only good in others see,
 Try to serve thee faithfully,
 Serve thee faithfully.

Song—

(For music see p. 230.)

The King of love my Shepherd is,
 Whose goodness faileth never;
 I nothing lack if I am his,
 And he is mine for ever.

Perverse and foolish, oft I stray'd,
 But yet in love he sought me,
 And on his shoulder gently laid,
 And home, rejoicing, brought me.

And so, through all the length of days,
 Thy goodness faileth never;
 Good Shepherd, may I sing thy praise
 Within thy house for ever.

Text Exercise—For texts appropriate to this lesson see p. 92.

March-Song and Offering—“*We come to thee, our Father.*” (For words and music see p. 218.)

Lesson-Story—

Leader: “A few Sundays ago some of the boys and girls here did not reply when I asked if each had a special friend. We are going to talk today about a special friend who belongs to each child here. Let me tell you how great he was when he lived upon the earth.” Give here your sketch, something after the following outline: Jesus, whose birth was announced by angels; Jesus the healer; Jesus the miracle-worker; Jesus the friend of his disciples; Jesus the wise man, who knew things about God which the world had not known before; Jesus, the man-God. It will be noticed that the emphasis in this story is upon the wonder-working side of Jesus’ life. “Had this great, strong, wise man any time for children?” Tell the story found in Mark 10:13-17, from the point of view of one of the little children mentioned, describing it all as he saw it.

Song-Text—

(For music see p. 243)

Suffer the little children to come unto me,
And forbid them not,
For of such is the Kingdom of Heaven.

Group-Work—

Group-Teachers and Children: In the picture provided for this lesson there is ample material for a conversation of some length. Have the children study the picture carefully. "What evidence does it contain that Jesus wanted the children to come?" (His smile, position of his hands, etc.) "What evidence does it contain that the children loved him?" (The child in his lap; the little girl bringing her flowers, and the baby creeping toward him.) "Do the children look as if he were telling them something interesting? Did he perhaps tell them stories? If so would he have been likely to tell them stories of David and Goliath, of Moses' little sister, etc.? Why? Are the grown-up friends of Jesus, who thought that he would be troubled by the children, in the picture?"

Raise the question: "Were these children friends of Jesus, and was he their friend? These little children lived long ago. Would you like to have Jesus for a friend today? Jesus said, 'Ye are my friend if ye do whatsoever I command you.' Can even little children remember that and do what Jesus commands?"

Let the song-text be written with great care, for it is one which the children will like to turn to in the future.

Song—*"I think, when I read that sweet story of old."*

(For words and music
see p. 242.)

Birthday Offering and Welcome to New Pupils—

Song—*"Jewels."*

(For words and music see p. 202.)

Closing Sentence—

All: (See p. 8.)

SERIES VI

STRENGTH AND GROWTH

The purpose of this series of four lessons is to carry the child from the thought of the things which minister to him, to the larger thought of service, and the necessity for fitness for it in normal growth. In this, as in the following series, the attempt is made to put into the mind of the child ideals which will inspire his imagination and direct his will toward the highest life.

Before commencing this series the teacher should look forward and readjust the lessons, so that those intended for Palm Sunday and for Easter Sunday will fall upon the proper dates. It may be necessary to omit the review lesson from the present series, and to put it in later, changing its character to suit the series into which it is introduced.

LESSON XXI

The Strong Man of the Olden Time

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"The earth is hushed in silence." (For words and music see p. 189, Stanzas 1, 2, 3, 5.)

Informal Conversation—

Leader and Children: By the use of a flower, or some natural object, draw from the children, one by one, a statement of certain laws which the flower is obliged to obey, in order to grow. "Suppose it had refused to burst open the seed-pod in the earth, or to take in the moisture, or to open its leaves to the sunshine after it came up, what would have happened to it?" Lead on by questions to the idea that law is something helpful, every little act of obedience making us stronger and stronger.

"Notice how our song tells of this."

Song—

(For music see p. 226.)

Brooks down the mountain side
 Rush with a song,
 Seeking the rivers wide
 Where they belong;
 Flowing increasingly,
 Growing unceasingly,
 Down to the mighty sea—
 Splendid and strong!

So are our human lives
 Starting like rills!
 Swiftly the current strives
 Down from the hills.
 Wider each hour to be,
 Fuller each power to be,
 Till God's eternity
 Life's course fulfils.

Prayer—

Leader: "For our prayer let us say together some new words which we shall learn to sing some day."

Father, lead me day by day,
 Ever in thine own good way;
 Teach me to be pure and true;
 Show me what I ought to do.

When I'm tempted to do wrong,
 Make me steadfast, wise, and strong;
 And when all alone I stand,
 Shield me with thy mighty hand.

Song-Text—

This should be introduced by the suggestion of the approaching Easter season.

(For music see p. 231.)

Weeping may endure for a night,
 But joy cometh in the morning.

Song—

(For music see p. 235.)

God sends his bright spring sun
 To melt the ice and snow,
 To start the green leaf buds,
 And make the flowers grow.

God sends his love to us,
 To make our goodness grow;
 Let us be sweet like flowers,
 That in the garden blow.

Text Exercise—Texts appropriate for this series:

Ps. 119:165—"Great peace have they which love thy law."

Ps. 1:2—"But his delight is in the law of Jehovah, and in his law doth he meditate day and night."

Gal. 6:7—"Whatsoever a man soweth, that shall he also reap."

Jer. 31:33—"I will put my law in their inward parts, and in their heart will I write it."

Deut. 33:25—"And as thy days so shall thy strength be."

Mark 10:44—"Whosoever would be first among you shall be servant of all."

Matt. 5:8—"Blessed are the pure in heart, for they shall see God"

March-Song and Offering—"We come to thee, our Father." (For words and music see p. 218.)

Lesson-Story—

Leader: "We have been talking about obedience making us strong. The old Bible people, who were so wise about things which have to do with goodness, knew that this was true, and they had an old story, almost like a fairy story, about a strong man who was able to do many wonderful things, just so long as he obeyed the law which his parents had promised that he should obey, when he was a baby. It was a strange law—that he should never cut his hair, and then one not so strange—that he should never drink wine.

"People in those days were always seeking some peculiar way to please God, and many thought that obedience to laws like this would please him. So when Samson, for that was his name, became a man, the story tells us that for his obedience, Jehovah, the God of Israel, made him very strong, as strong as twenty ordinary men. And because he was strong, people thought that he was a hero, and they made him their ruler and their leader in the battles which they had to fight against their enemies, the Philistines. He was so strong that once, as he was going down into the country of the Philistines, he met a lion in the way; and when it roared fiercely at him, he just put out his hand and took hold of the lion and tore it to pieces as if it had been a little lamb. The story does not tell us much about the real battles that Samson fought. I think that probably this old giant cared more about showing his own strength than he did about fighting real battles. He loved to go among the Philistines and to find excuses for killing them himself, without any help from an army. He loved to play tricks upon them, to burn their corn fields, and to torment them in every possible way. He annoyed the Philistines so much that the people of Israel at last were afraid on his account. They said: 'He is always doing something to stir up the anger of the Philistines, and they will never leave us alone.' The Philistines had more and better warriors than the people of Israel, and it was very dangerous to offend them.

"So one day, when the Philistines came against Israel, and camped in the

land ready to fight, a large company of the men of Israel went out to meet them, and said: 'Why have you come? We do not want to fight. We will do anything you ask.' The Philistines replied: 'We are come up to take Samson.'"

Tell here the story as found in Judges 15:9-15.

"None among the Philistines knew why Samson was so strong, not even his wife, who was a Philistine woman. They were all very curious about it, but Samson would never tell anyone, and all the time he was very careful to obey the law which made him strong—not to cut his hair nor to drink wine.

"At last the Philistines became so anxious to find the secret of his strength, that they decided to try to get his wife, Delilah, to find it out for them." Continue with the story as found in Judges 16:4-31.

"This is only a story, but it will help us to remember with the wise old Hebrews that obedience to law makes men and women strong."

Song—

(For music see p. 207.)

We praise thee, Lord, with earliest morning
ray,
We praise thee with the fading light of day;
All things that live and move by sea and land
Forever ready at thy service stand.

Thy nations all are singing night and day,
"Glory to thee, the mighty God, for aye!"
By thee, thro' thee, in thee all beings are!"
The list'ning earth repeats the song afar.

Group-Work—

Group-Teachers and Children: Talk with the children about the story, and let them fill in the blank spaces upon the new leaf for the notebook. Give such assistance to the younger ones as is necessary and emphasize the text with which the story closes.

Song-Text—

(For music see p. 243.)

All:

Suffer the little children to come unto me,
And forbid them not,
For of such is the Kindgom of Heaven.

Birthday Offering and Welcome to New Pupils—

Song—"Onward, Christian Soldiers."

(For words and music see p. 192.)

Closing Sentence—

All: (See p. 8.)

LESSON XXII

To Him that Hath Shall be Given

AIM OF THE LESSON

The aim of this lesson is to lead the child to see that intelligent use of the strength which we have brings increase of strength, in whatever field of activity.

PREPARATION OF THE LESSON

The preparation of the story suggested for this lesson will cost some labor, but will be a real contribution to the literature of your Sunday-school work, and will be well worth preserving if it is well done. An alternative Bible story is suggested in case you do not care to try the experiment of an original story. If you use the Bible story, however, it will be necessary to supply from the imagination the principle that you wish to bring out, and that is not altogether desirable. The original story will excite the attention of the children, by stimulating them to see its meaning as they go along, and will much better impress the lesson.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"God sends his bright spring sun." (For words and music see p. 235.)

Informal Conversation—

Leader and Children: "Hold up your two arms. They are both strong and well. Suppose that you were to put one arm down by your side, and were to say: 'I am not going to use that arm any more,' what do you suppose would happen?" Suggest muscular growth by right activity. The children will be glad to talk about it. This is a topic upon which the youngest boys have already thought. Suggest also in the simplest way the idea of nourishment, and its relation to growth.

Song—

(For music see p. 232.)

The Easter songs will be introduced each Sunday and anticipation of the day should be stirred by an appropriate introduction to each song.

The little flowers came from the ground,
 At Easter time, at Easter time,
 They raised their heads and looked around,
 At happy Easter time.
 And then each little bud did say,
 "Good people, bless this holy day,
 For Christ is ris'n, the angels say,
 This holy, holy Easter day."

Prayer—

All: Sing the first phrases of "Our Father who art in heaven" softly, and follow with a very simple prayer for strength, just as the children would wish to say it for themselves, if they were able to frame their thoughts; or use the following, letting the children follow line by line:

"Our Father, we want to be strong, strong in our bodies and strong and brave in our hearts. Help us to obey the laws of our parents, the laws of our bodies, and the laws of our land, and so to become daily stronger and better boys and girls. For Jesus' sake. Amen."

Song-Text—

(For music see p. 243.)

Suffer the little children to come unto me,
 And forbid them not,
 For of such is the Kingdom of Heaven.

Song—

(For music see p. 207.)

We praise thee, Lord, with earliest morning
 ray,
 We praise thee with the fading light of day;
 All things that live and move by sea and land
 Forever ready at thy service stand.

Thy nations all are singing, night and day,
 "Glory to thee, the mighty God, for aye!"
 By thee, thro' thee, in thee all beings are!"
 The list'ning earth repeats the song afar.

Text Exercise—For texts appropriate to this series see p. 109.

March-Song and Offering—"We come to thee, our Father." (For words and music see p. 218.)

Lesson-Story—

Leader: "Do you remember the law by obeying which Samson grew strong? What was it? We should think part of that a foolish law. Which part? But he obeyed it, did he not? Samson was a grown man. Would anybody have made him obey that law if he had not made himself do it. He thought that it was God's law and so he obeyed it.

"The story of Samson had a meaning for the Bible people. It had a meaning for us too. It meant that obedience to law would make us strong. But what law?" (No answer desired.) "Now let me tell you a story which has a meaning for every part, and perhaps we shall see one law at least. See if you can guess the meaning.

"There was once a master who had many servants. There were two who heard for him, two who saw for him, one which thought for him, two who walked for him and carried him wherever he wanted to go, one which talked for him, one which ate for him, and even two who carried all his food to the servant who ate for him. These two helped him also in all his work and his play, and made themselves generally useful. But the master was under a law not to give wrong orders to his servants, but to make each do promptly and willingly the thing for which he had been appointed."

Carry out this story of the members of the body as servants, doing the bidding of the master, the will. Adapt your story to the average age of your pupils, picturing a day in the house on which the orders of the master are all right according to the law, and each servant may do his task well. Then picture another day on which the orders are all wrong, and the servants are sick, because they were obliged by the master to do work for which they were not intended or some of them were not allowed to work at all. Carry on the story until you are sure that the children catch your meaning, and then ask them to name the servants. They will not so easily name the master, the will, and you will do better to name that for them. Be sure that the children can formulate a law of right activity necessary to growth, as a result of the story.

If this plan seems too difficult, use instead the story of the paralytic, to

whom Jesus said: "Take up thy bed and walk" (Mark 2:1-12), suggesting that the paralysis had come about through the man's neglect or misuse of his body in some way.

Song-Text—

(For music see p. 231.)

Weeping may endure for a night,
But joy cometh in the morning.

Group-Work—

Group-Teachers and Children: Let the teacher describe a number of things in nature which grow capable through obeying the law of activity. As each object is described let the child write the name of it upon the page of his notebook, and the special activity suggested, as, for instance, "The bird, by using his wings," "The caterpillar by breaking the cocoon," etc. This list can be made long enough to occupy the entire time with profit, and each example added will serve to increase the impression of the universality of the law of activity.

Song—"*Can a little child like me.*"

(For music and words see p. 208.)

Birthday Offering and Welcome to New Pupils—

Song—"*Father, lead me day by day.*"

(For words and music see p. 223.)

Closing Sentence—

All: (See p. 8.)

LESSON XXIII

The Boy Is the Man in the Making

AIM OF THE LESSON

The aim of this lesson is by a careful review to impress the children with the fact of growth according to habit and law, as it has been shown in the various stories taken up during the year. Here is taken the historical view, as distinguished from the theoretical view or that of one's own personal experience.

PREPARATION OF THE LESSON

A careful survey of all the preceding lessons which can be brought into line for this topic, must be made with the special thought in mind of how the men and women were seemingly a direct product of their youth. You will be justified in filling in much of this from imagination. The principle is such a general one, that for the sake of impressing the lesson, it may well be considered universal.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"Holy, holy, holy, Lord God Almighty!" (For words and music see p. 191, Stanzas 1 and 3.)

Informal Conversation—

Leader and Children: Recall the theme "growing." Raise the question: "What do we grow for? Why do we want to grow straight and strong?" Lead to the thought of the beautiful result, the splendid tree giving everyone enjoyment or fruit, the beautiful flower, and best of all the brave, strong man who is a blessing to everybody who sees and knows him.

Song—

(For music see p. 235.)

God sends his bright spring sun
To melt the ice and snow,
To start the green leaf buds,
And make the flowers grow.

God sends his love to us,
To make our goodness grow
Let us be sweet like flow'rs,
That in the garden blow.

Prayer—

All:

Father, lead me day by day,
 Ever in thine own good way;
 Teach me to be pure and true;
 Show me what I ought to do.

When I'm tempted to do wrong,
 Make me steadfast, wise, and strong;
 And when all alone I stand,
 Shield me with thy mighty hand.

Song-Text—

(For music see p. 231.)

Weeping may endure for a night,
 But joy cometh in the morning.

Song—

(For music see p. 193.)

Praise ye the Father, his love is everlasting;
 Praise ye the Father, let all the earth give thanks to him;
 Honor and glory be unto him forevermore.
 O God of mercy, thy children raise their song to thee.

Great is the Lord who hath shown his glorious power,
 Who giveth light to the world, and blessing to his people;
 Great is the Lord, who hath given us the victory;
 With love and power he ruleth the world.
 Arise and praise ye the Father.

Glory to the Father, to the Father everlasting;
 Glory to the Father, who hath made the earth and heaven.
 Loudly let the voices ring; loudly praise our mighty Lord and King;
 Children come before his presence with a song,
 And praise ye the Lord.

Text Exercise—For texts appropriate to this lesson see p. 109.

March-Song and Offering—“*We come to thee, our Father.*” (For words and music see p. 218.)

Lesson-Story—

Leader: In a few words picture the childhood or youth of each character, mentioning no names. Then suggest some incident or characteristic picture from the life of each after reaching manhood or womanhood, letting the children each time guess the character. Let the object in each case be to lead the children to see that the traits of childhood developed into the traits seen in maturity.

The following characters may safely be used: The Prodigal Son, Ruth, Daniel, Moses, Jacob, Jesus, Miriam, Jonathan, Samson, David. Choose your own order in the use of these characters. Much must be supplied by the imagination, but this is a legitimate use of the imagination. If what is supplied is intelligently based upon such facts as are known, it will not mislead the children, but will helpfully recall much of the work of the past months, and effectively lead up to the lessons which follow, in which service is seen to be both the process and the ultimate end of growth. It will perhaps add to the interest to put into this list some of the great men of secular history whose lives are somewhat familiar to the children.

Song—

(For music see p. 236.)

The future lies before me,
To build fair mansions o'er me
By works of courage, deeds of love,
Aspiring thoughts that lead above—
My castle thus shall stand,
Eternal, fair, and grand.

Group-Work—

Group-Teachers and Children: Call special attention to the new song, "At Twilight," and talk with the children of its appropriateness to the theme. Let them spend a few minutes trying to learn the second stanza. Lead from this to the thought of the text to be illuminated, and help the children as they work to realize the text in its application in the realm of nature, and to transfer its significance to human life and character. It is the law of consequence. Let them regard it as such.

Song—"The little flowers came from the ground."

(For words and music
see p. 232.)

Birthday Offering and Welcome to New Pupils—

Song—"Christ, the Lord, is risen today."

(For words and music see p. 233.)

Closing Sentence—

All: (See p. 8.)

LESSON XXIV

A Great Day in the Life of Jesus

AIM OF THE LESSON

The aim of this lesson is to inspire the children with joy in the greatness of their friend Jesus and in his triumph; to lead them to feel that if they become truly great they may expect recognition; but above all to see that the greatness of Jesus was shown in service, and therefore that the man who serves his fellow-men most and best is the truly great man.

PREPARATION OF THE LESSON

Note what is required in the lesson-story, and recall the suggestions of Lesson XX concerning such a story. Notice, however, that in this story the emphasis is not upon the wonderful power of Jesus, and the things which will inspire the imagination on the side of *apparent* greatness, so much as upon his spirit of service to his fellowmen.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"When the earth wakes up in gladness." (For words and music see p. 244.)

Informal Conversation—

Leader and Children: "See if you can name for me some of the great men about whom we talked last Sunday. Did people know that these men were great?" Take several of the names and, omitting that of Jesus, suggest some moment when the highest recognition came, during the earthly life of the hero. Let the children feel the happiness of these moments of recognition or accomplished service. "Are we not glad when people see that the things which we do are good? Let us sing our prayer, that the Father may help us to do great things for him."

Prayer—

(For music see p. 190.)

All: (Singing softly)

All that I today am doing,
 Help me, Lord, to do for thee,
 May I kind and helpful be,
 Only good in others see,
 Try to serve thee faithfully
 Serve thee faithfully.

Song—

(For music see p. 235.)

God sends his bright spring sun
 To melt the ice and snow,
 To start the green leaf buds,
 And make the flowers grow.

God sends his love to us,
 To make our goodness grow,
 Let us be sweet like flow'rs,
 That in the garden blow.

Song—

(For music see p. 214.)

“Who was the greatest man of all those of whom we have learned? Shall we sing one of our old songs about his babyhood?”

In the little village of Bethlehem
 There lay a child one day,
 And the sky was bright with a holy light,
 O'er the place, where Jesus lay;
 Alleluia! O how the angels sang,
 Alleluia! how it rang,
 And the sky was bright with a holy light—
 'Twas the birthday of a King.

'Twas a humble birthplace, but oh! how
 much
 God gave to us that day;
 From the manger bed, what a path has led,
 What a perfect, holy way:
 Alleluia! O how the angels sang,
 Alleluia! how it rang,
 And the sky was bright with a holy light,
 'Twas the birthday of a King.

Chorus:

Alleluia! O how the angels sang,
 Alleluia! O how the chorus rang,
 And the sky was bright with a holy light,
 'Twas the birthday of a king.

Text Exercise—For texts appropriate to this series see p. 109.

March-Song and Offering—“*We come to thee, our Father.*” (For words and music see p. 218.)

Lesson-Story—

Leader: Children need frequently to see the life of Jesus as a whole. They ordinarily see only single incidents, and are not of themselves able to put these together so as to construct a whole. They cannot carry in mind a chronological story extending over more than four weeks successfully, and therefore it is of little advantage to give them lessons in the life of Jesus extending over a long period, unless at frequent intervals the whole life is brought rapidly before them.

This lesson depends for its effect upon the impression which you make by your rapid sketch of the life of Jesus as an *introduction* to the real story of the day. The following outline may be useful: Jesus the boy, and his peculiar interest in the heavenly Father; the young man and his choice, to teach the world about the love of God; his method, serving people by healing, by kind deeds, by teaching; the first recognition of his greatness by the multitude. Take not more than five minutes for this. Note the different emphasis from that of the sketch of a few Sundays ago.

Follow the sketch with the story of the great day in the life of Jesus when he was led into Jerusalem in triumph, and hailed by the multitudes with shouts of joy (Mark 11:1-10; Matthew 21:1-11; Luke 19:29-38; John 12:12-15).

Make this day of Jesus' triumph the chief part of your story. Picture Jerusalem at the time of the feast to which Jesus was going, his popularity, and the anticipation of his coming by many of those to whom he had been kind. Bring out with great emphasis the reason why these people thought him great, namely, because he had done so much for them. Dwell at length upon the details of the procession, and recall that there must have been children in the crowd, crying out their praises, "Hosanna" ("Come now"), and waving their palm branches, throwing down their cloaks in the road before him, as they would to a king.

If care is taken to have this lesson fall upon Palm Sunday, it will more vividly impress the children as a celebration. If possible a few large leaves of palms may be used for decoration.

Song-Text—

(For music see p. 223.)

“Shall we sing the song which the children sang?” (Let the palm leaf be gently waved to and fro as the children sing.)

Hosanna, Hosanna, Hosanna!
Blessed is he that cometh in the name of the Lord,
In the name of the Lord;
Hosanna, Hosanna in the highest!

Group-Work—

Group-Teachers and Children: Let the children paste in the picture at once, and spend some time in examining it and discussing it. Then let them color the palm leaves, talk with them as they work of the greatness of Jesus, leading them to see that it was the greatness of service to his fellow-men.

Song—“*Christ, the Lord, is risen today.*”

(For words and music see p. 233.)

Birthday Offering and Welcome to New Pupils—

Song—“*All is bright and cheerful round us.*”

(For words and music see p. 234.)

Closing Sentence—

All: (See p. 8.)

SERIES VII

THE CONSUMMATION OF GROWTH, ETERNAL LIFE

In the following series the idea of growth into greatness is carried to the idea of eternal life as a natural consummation of right living and of harmonious relationship with the spirit of Jesus and of the Father.

At first sight it would seem that the lessons of this group had been reversed, and that the lesson which should be the climax of the group comes first in order. To the child, however, the concrete should always precede the more abstract, and the story of the resurrection of Jesus forms the concrete basis upon which the second lesson, if not also the two following, may rest. The observation of life is too limited in childhood to work in the opposite direction, which would be the pedagogical method for presentation of the same truth of eternal life to the adult mind.

LESSON XXV

A Great Easter Day

AIM OF THE LESSON

The aim of this lesson is to present Jesus as the man in whom life had been so perfect and so greatly lived that it could not end, but must go on increasing in power and spreading the truth of eternal life to all the world. Everything should speak of life and joy at this season. Any element which can harmoniously add to this thought is to be welcomed. In some schools it is the custom to present the children on Easter Sunday with seeds or potted plants which they tend and care for until Children's Day, when they may be returned and used as part of the Children's Day decoration, and afterward sent to sick or needy persons to whom they will continue to give pleasure. It is these last

that the children should have in mind while caring for the plants. This small opportunity to contribute to the joy of someone else assumed upon Easter Day adds greatly to the joy of the child and furnishes a legitimate and pleasurable anticipation of the service of Children's Day. Care should be taken to make the plan practical by having rapid growing seeds and plants.

PREPARATION OF THE LESSON

A careful study of Mark 16:1-8 and Luke 24:1-12. General thought and study upon the subject of life out of death as seen in the world of nature.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—(introduced by special reference to the day which is celebrated)—

"When the earth wakes up in gladness." (For words and music see p. 245.)

Informal Conversation—

Leader and Children: Life out of death as it is seen in nature should form the subject of a discussion—the cocoon, the bulb, the brown grass, the dry tree, etc. If possible make this definite by having in your hand each time the object under discussion. Let the children take part freely.

Song—

(For music see p. 232.)

The little flowers came from the ground,
At Easter time, at Easter time,
They raised their heads and looked around,
At happy Easter time.
And then each little bud did say,
"Good people, bless this holy day,
For Christ is ris'n, the angels say,
This holy, holy Easter day."

Prayer—

Leader and Children: "The Lord's Prayer" in concert, connected by some appropriate remark with the song preceding it.

Song-Text—

(For music see p. 231.)

Weeping may endure for a night,
But joy cometh in the morning.

Psalm 100—

All: (Try to make this a joyous expression of the children's own feeling.)

Make a joyful noise unto Jehovah, all ye lands,
 Serve Jehovah with gladness:
 Come before his presence with singing.
 Know ye that Jehovah, he is God:
 It is he that hath made us, and we are his;
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise;
 Give thanks unto him, and bless his name,
 For Jehovah is good: his loving-kindness endureth forever,
 And his faithfulness unto all generations.

Song—

(For music see p. 234.)

All is bright and cheerful round us,
 All above is soft and blue;
 Spring at last hath come and found us,
 Spring and all its pleasures, too;
 Ev'ry flower is full of gladness,
 Dew is bright and buds are gay;
 Earth, with all its sin and sadness,
 Seems a happy place today.
 Alleluia! Alleluia! Alleluia! Amen.

If the flowers that fade so quickly,
 If a day that ends in night,
 If the skies that clouds so thickly
 Often cover from our sight,
 If they all have so much beauty,
 What must be God's land of rest,
 Where his sons that do their duty,
 After many toils are blest?
 Alleluia! Alleluia! Alleluia! Amen.

Text Exercise—Texts appropriate to this series:

Matt. 28: 20—"Lo, I am with you always, even unto the end of the world."

John 14: 19—"Because I live, ye shall live also."

Matt. 15: 19—"For out of the heart come forth evil thoughts."

March-Song and Offering—"We come to Thee, our Father."

(For words and music see p. 218.)

Lesson-Story—

Leader: After reference to your conversation, and with appropriate introduction, tell simply and as nearly as possible in the words of the Bible the story of the resurrection of Jesus, as found in Mark 16: 1-8 and Luke 24: 1-12 combined. Introduce this very simply with as little suggestion as possible of the sadness of the manner of Jesus' death. Dwell rather upon the sorrow of the disciples and the hope in their minds based upon the words which he had spoken to them about his coming again after he should be taken away

from them. Notice that the story is only half complete, the remainder to be told by the group-teacher.

Song—

(For music see p. 233.)

Christ the Lord is risen today,
Alleluia,
Sons of men and angels say,
Alleluia,
Raise your joys and triumphs high,
Alleluia,
Sing, ye heav'ns, and earth reply,
Alleluia. Amen.

Hymns of praise then let us sing,
Alleluia,
Unto Christ, our heav'nly king,
Alleluia,
Who endured the cross and grave,
Alleluia,
Sinners to redeem and save,
Alleluia. Amen.

Group-Work—

Group-Teachers and Children: Let the group-teacher continue with the story, giving the material found in Luke 24: 13-50. This story should be told very simply, with not too many details, but the conversations may be emphasized. Some of the allusions will need simple explanation. Dwell upon the fact that the story says that as Jesus was parted from his friends he blessed them. Give out the new leaves, and call attention to the fact that the text which is to be framed with lilies is the parting message of Jesus. Lead the children to feel the joy of this message to all the friends of Jesus today. The lilies may now be colored with white and green crayons.

Song—*"God sends his bright spring sun."*

(For words and music see p. 235.)

Birthday Offering and Welcome to New Pupils—

Song—*"The King of love my Shepherd is."*

(For words and music see p. 230.)

Closing Sentence—

All: (See p. 8.)

LESSON XXVI

The Friends of Jesus Live Forever

AIM OF THE LESSON

The aim of this lesson is to lead the children to feel that the eternal life which Jesus had he assured to his friends, and that all those who choose may be his friends.

PREPARATION OF THE LESSON

The story of today's lesson is a difficult one to tell without emphasizing too greatly for the children the tragedy of it. The story found in John 13-16 should be studied very carefully, therefore, to enable the teacher to bring out most fully the love and care and tenderness of Jesus on this last evening with his friends, and the happy assurance that they too should live the continuous life which was to be his portion, and which he would demonstrate to them in his resurrection. Study also the accounts of the last supper in the various authorities on the life of Jesus.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Before singing recall to the children the joy and gladness of last Sunday.

Song—"Christ the Lord is risen today."

(For words and music see p. 233.)

Informal Conversation—

Leader and Children: "A long time ago we talked a great deal about friends. Let us think about them again for a little while. Shall we name some of the friends who cannot speak in words?" (Give time for replies.) "Now, some of those friends can speak to us in a human voice. Was there another friend whom we cannot see, but who is a special friend of children?" Recall Jesus, and let the children sing: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Song—

(For music see p. 244.)

When the earth wakes up in gladness,
 In the early days of spring,
 And in leaf and flower rejoices,
 Let us sing with heart and voices,
 Praising him, our Lord and King.

From the long sleep of the winter
 All comes back to life once more,
 And each blade of grass upspringing,
 Joins a mighty chorus singing:
 Lord, we praise thee, and adore.

Prayer—

Leader: "Shall we say together the prayer which Jesus taught us?"

All:

Our Father who art in heaven,
 Hallowed be thy name;
 Thy Kingdom come,
 Thy will be done,
 On earth as it is in heaven;
 Give us this day our daily bread.
 And forgive us our debts,
 As we forgive our debtors;
 Lead us not into temptation,
 But deliver us from evil;
 For thine is the kingdom,
 The power, and the glory,
 For ever and ever, Amen.

Song-Text—

(For music see p. 222.)

Hosanna, Hosanna, Hosanna!
 Blessed is he that cometh in the name of the Lord,
 In the name of the Lord;
 Hosanna, Hosanna in the highest!

Psalm 100—

Make a joyful noise unto Jehovah, all ye lands,
 Serve Jehovah with gladness:
 Come before his presence with singing.
 Know ye that Jehovah, he is God:
 It is he that hath made us, and we are his;
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise;
 Give thanks unto him, and bless his name,
 For Jehovah is good: his loving-kindness endureth forever,
 And his faithfulness unto all generations.

Song—

(For music see p. 230.)

The King of love my Shepherd is,
 Whose goodness faileth never;
 I nothing lack if I am his,
 And he is mine for ever.

Perverse and foolish, oft I stray'd,
 But yet in love he sought me,
 And on his shoulder gently laid,
 And home, rejoicing, brought me.

And so, through all the length of days,
 Thy goodness faileth never;
 Good Shepherd, may I sing thy praise
 Within thy house for ever.

Text Exercise—For texts appropriate to this series see p. 126.

March-Song and Offering—“*We come to thee, our Father.*” (For words and music see p. 214.)

Lesson-Story—

Leader: Tell the story of Jesus' last supper with his friends, its secrecy because his life was in danger, the occasion of his visit to Jerusalem. Describe the room and the group of people, and relate what passed there. See that the children receive a dignified impression of the foot-washing, as a service of love for his friends, and desire for their comfort, performed in the absence of a servant, whose duty it might have been. Omit the Judas episode, as its startling character would lead the thought of the children aside from the motive of the lesson—to impress the love of Jesus, and his last comforting messages to his nearest friends. Take the material for the story from John 13-16.

Song—

(For music see p. 200.)

But the Lord is mindful of his own,
 He remembers his children.
 But the Lord is mindful of his own:
 The Lord remembers his children,
 Remembers his children.
 Bow down before him, ye mighty,
 For the Lord is near us!
 Bow down before him, ye mighty,
 For the Lord is near us!
 Yea, the Lord is mindful of his own,
 He remembers his children.

Group Work—

Group-Teachers and Children: Recall to the children the last text in the notebooks. Give out the new leaf, and let the picture be pasted in and discussed. Let the children study the faces of the different apostles and try to name them. Speak of them always as friends of Jesus. Study the face of Jesus and his attitude. Raise the question: "What is he saying on this last evening when he is about to leave his friends?"

Read slowly to them from the Bible, John 14:1-3, 18, 19, 21. Explain the words: "mansions," and "manifest." Show these texts to the children in the Bible, and let each read one for you. Suggest that they write the one which is most beautiful for all Jesus' friends to remember today: "Because I live ye shall live also."

Song—"*I think, when I read that sweet story of old.*" (For words and music see p. 242.)

Birthday Offering and Welcome to New Pupils—

Song—"*Loving Jesus, meek and mild.*" (For words and music see p. 225.)

Closing Sentence—

All: (See p. 8.)

LESSON XXVII

The Immortality of Great Deeds

AIM OF THE LESSON

The aim of this lesson is to emphasize anew the greatness of service, and to suggest the immortality of great deeds.

PREPARATION OF THE LESSON

Study the conversation suggested below, and improve upon it if possible. Study the story, so that you will be able to tell it freely without reference to the book. If possible investigate also the second story suggested, and any other which may be found which has literary excellence, and at the same time tells a story which emphasizes the lesson desired.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—" *All is bright and cheerful round us.*" (For words and music see p. 234.)

Informal Conversation—

Leader and Children: Suggest some historical character, and lead the children by question and answer to see that in a sense great men though spoken of as dead, are still living on the earth in the work which they did and the esteem in which they are held. Recall also persons who are famous for one simple deed, like Paul Revere, or Napoleon's standard bearer.

Remind the children that these men are all remembered for some great service to another or to the world. Recall that the greatest man who ever lived was Jesus, and that his greatness was also that of service. "Can we say, then, that great deeds live forever?"

Song—

(For music see p. 230.)

The King of love my Shepherd is,
 Whose goodness faileth never;
 I nothing lack if I am his,
 And he is mine for ever.

Perverse and foolish, oft I stray'd,
 But yet in love he sought me,
 And on his shoulder gently laid,
 And home, rejoicing, brought me.

And so, through all the length of days,
 Thy goodness faileth never;
 Good Shepherd, may I sing thy praise
 Within thy house for ever.

Prayer—

All: (Sing softly with bowed heads and closed eyes.)

Father dear, I fain would thank thee
 For my long, refreshing sleep,
 And the watch that thou did'st keep,
 While I slumbered soft and deep,
 O'er thy child so lovingly,
 So lovingly.

Song-Text—

(For music see p. 222.)

Hosanna, Hosanna, Hosanna!
 Blessed is he that cometh in the name of the Lord,
 In the name of the Lord;
 Hosanna, Hosanna in the highest!

Song—

(For music see p. 223.)

Father, lead me day by day,
 Ever in thine own good way,
 Teach me to be pure and true;
 Show me what I ought to do.

When in danger, make me brave;
 Make me know that thou canst save;
 Keep me safe by thy dear side;
 Let me in thy love abide.

When I'm tempted to do wrong,
 Make me steadfast, wise, and strong;
 And when all alone I stand,
 Shield me with thy mighty hand.

Text Exercise—For texts appropriate to this series see p. 126.

March-Song and Offering—"We come to thee, our Father." (For words and music see p. 218.)

Lesson-Story—

Leader: The story of the Holland dykes assigned to this lesson is one which appeals to children, and, because of the fact that the boy was unknown to the

world except in his brave deed emphasizes the teaching that good deeds are not forgotten but are among the things which live forever.

Another story which may be used here is Ruskin's "King of the Golden River." The advantage of the first story lies in the fact that it has an historical basis, and, for this particular lesson, a story founded upon a true episode is the better illustration.

THE LITTLE HERO OF HAARLEM

At an early period in the history of Holland, a boy, who is the hero of the following narrative, was born in Haarlem, a town remarkable for its variety of fortune in war, but happily still more so for its manufactures and inventions in peace. His father was a *sluicer*—that is, one whose employment it was to open and shut the sluices, or large oak gates, which, placed at certain regular distances, close the entrances of the canals, and secure Holland from the danger to which it seems exposed—of finding itself under water, rather than above it.

When water is wanted, the sluicer raises the sluices more or less, as required, and closes them again carefully at night; otherwise the water would flow into the canals, overflow them, and inundate the whole country. Even the little children in Holland are fully aware of the importance of a punctual discharge of the sluicer's duties.

The boy was about eight years old when, one day, he asked permission to take some cakes to a poor blind man, who lived at the other side of the dike. His father gave him leave, but charged him not to stay too late. The child promised, and set off on his little journey. The blind man thankfully partook of his young friend's cakes, and the boy, mindful of his father's orders, did not wait, as usual, to hear one of the old man's stories, but, as soon as he had seen him eat one muffin, took leave of him to return home.

As he went along by the canals, then quite full—for it was in October and the autumn rains had swelled the waters—the boy now stopped to pull the little blue flowers which his mother loved so well, now, in childish gaiety, hummed some merry song.

The road gradually became more solitary, and soon neither the joyous shout of the villager, returning to his cottage home, nor the rough voice of the carter, grumbling at his lazy horses, was any longer to be heard. The little fellow now perceived that the blue of the flowers in his hand was scarcely distinguishable from the green of the surrounding herbage, and he looked up in some dismay. The night was falling; not, however, a dark winter night, but one of those beautiful, clear, moonlight nights, in which every object is perceptible, though not as distinctly as by day.

The child thought of his father, of his injunction, and was preparing to quit the ravine in which he was almost buried, and to regain the beach, when suddenly a slight noise, like the trickling of water upon pebbles, attracted his attention. He was near one of the large sluices, and he now carefully examined it, and soon discovered a hole in the wood, through which the water was flowing.

With the instant perception which every child in Holland would have had, the boy saw that the water must soon enlarge the hole, through which it was now only dropping,

and that utter and general ruin would be the consequence of the inundation of the country that must follow.

To see, to throw away the flowers, to climb from stone to stone till he reached the hole, and put his finger into it, was the work of a moment, and, to his delight, he found that he had succeeded in stopping the flow of the water.

This was all very well for a little while, and the child thought only of the success of his device. But the night was closing in, and with the night came the cold. The little boy looked around in vain. No one came. He shouted—he called loudly—no one answered.

He resolved to stay there all night, but, alas, the cold was becoming every moment more biting, and the poor finger fixed in the hole began to feel benumbed, and the numbness soon extended to the hand, and thence throughout the whole arm. The pain became still greater, still harder to bear, but still the boy moved not.

Tears rolled down his cheeks as he thought of his father, of his mother, of his little bed where he might now be sleeping so soundly; but still the little fellow stirred not, for he knew that did he remove the small, slender finger which he had opposed to the escape of the water, not only would he himself be drowned, but his father, his brothers, his neighbors—nay, the whole village.

We know not what faltering of purpose, what momentary failures of courage, there might have been during that long and terrible night; but certain it is that at daybreak he was found in the same painful position by a clergyman returning from an attendance on a deathbed, who, as he advanced, thought he heard groans, and, bending over the dike, discovered a child seated on a stone, writhing from pain, and with pale face and tearful eyes.

"In the name of wonder, boy," he exclaimed, "what are you doing there?"

"I am hindering the water from running out," was the answer, in perfect simplicity, of the child who, during that whole night, had been evincing such heroic fortitude and undaunted courage.

The Muse of history, too often blind to true glory, has handed down to posterity many a warrior, the destroyer of thousands of his fellow-men—she has left us in ignorance of this real little hero of Haarlem.

—*Sharpe's Magazine*

Song—

(For music see p. 236.)

The future lies before me,
To build fair mansions o'er me
By works of courage, deeds of love,
Aspiring thoughts that lead above—
My castle thus shall stand,
Eternal, fair, and grand.

Group Work—

Group-Teachers and Children: Recall to the children the general theme of the month's lessons—things which live forever. Let them turn back in the

notebooks to the words of the risen Jesus, and then to the picture reminding them of the assurance that the friends of Jesus shall also live always .

Give out the new leaves and call attention to the evergreen branch as a symbol of never-ending life. Let it be colored, and then let each child, recalling the story of the little Holland boy, and noting that he still lives in our memories on account of his brave deed, create an original phrase which will constitute an appropriate text, and write it in the open square. Do not expect these phrases to be other than crude, but see that they really contain the essential idea. If any child fails to create an original text, let him adopt the one which he likes best from these formed by other members of the class.

Song—“*But the Lord is mindful of his own.*” (For words and music see p. 200.)

Birthday Offering and Welcome to New Pupils—

Song—“*All is bright and cheerful round us.*” (For words and music see p. 234.)

Closing Sentence—

All: (See p. 8.)

LESSON XXVIII

Things Which Should Be Killed

AIM OF THE LESSON

In contrast with the thought of life and the desirability of eternal life, this lesson aims to suggest the thought of the inappropriateness of continued life to things which destroy right life.

PREPARATION OF THE LESSON

Study carefully Acts 27:1-44, 28:1-6. If possible read a brief life of Paul, so as to get the full sense of the situation; at all events, run quickly through the book of Acts from the twelfth chapter to the end.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"When morning gilds the skies." (For words and music see p. 226.)

Informal Conversation—

Leader and Children: "We have been talking about things which live forever. Would we like to have everything live forever?" Suggest numerous objectionable living things. Transfer the thought to deeds, unkind acts, harsh words, hate, envy, etc. Raise the question: "If such things will live forever, and are harmful, what should we do with them?" See that the thought of stamping out or killing these things is reached.

Song—

(For music see p. 242.)

I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to
his fold,
I should like to have been with them then.

Yet still to his footstool in prayer I may go,
And ask for a share in his love;
And if I earnestly seek him below,
I shall see him and hear him above—

I wish that his hands had been placed on
 my head,
 That his arms had been thrown around
 me
 And that I might have seen his kind looks
 when he said,
 "Let the little ones come unto me."

In that beautiful place he is gone to prepare
 For all who are washed and forgiven:
 And many dear children are gathering there,
 "For of such is the kingdom of heaven."

Prayer—

All: (Repeat, do not sing.)

Father, lead me day by day,
 Ever in thine own good way;
 Teach me to be pure and true;
 Show me what I ought to do.

When in danger, make me brave;
 Make me know that thou canst save;
 Keep me safe by thy dear side;
 Let me in thy love abide.

When I'm tempted to do wrong,
 Make me steadfast, wise, and strong;
 And when all alone I stand,
 Shield me with thy mighty hand.

Psalms 100—

Make a joyful noise unto Jehovah, all ye lands,
 Serve Jehovah with gladness:
 Come before his presence with singing.
 Know ye that Jehovah, he is God:
 It is he that hath made us, and we are his;
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise;
 Give thanks unto him, and bless his name,
 For Jehovah is good: his loving-kindness endureth forever,
 And his faithfulness unto all generations.

Song-Text—

(For music see p. 244.)

Let the people praise thee, O God,
 Let all the people praise thee;
 O let the nations be glad and sing for joy,
 Sing for joy.

Text Exercise—For texts appropriate to this series see p. 126.

March-Song and Offering—"*We come to thee, our Father.*" (For words and music see p. 218.)

Lesson-Story—

Leader: Tell enough of Paul's life and his journey to Rome under guard

to interest the children in him personally: Emphasize God's care of him through all the years, upon all his difficult and dangerous journeys. From your survey of Acts, chaps. 1-12, enumerate some of the perils from which he had already escaped.

Tell the story of the shipwreck, Acts, chap. 27, 28:1-6, letting your longest section be in the reception by the "barbarians" and the appearance of the viper. Emphasize most of all the fact that Paul killed the viper, although it had not yet done him harm. Let the children imagine the results if he had not killed the viper. Lead to the thought that in its nature it was dangerous, and, although it did not harm him, it might have done great damage to those about him. "Was it then right to kill it?"

Recall the thought of habits, their danger to others as well as ourselves, and the desirability of killing them, suggested in the conversation. Be careful to make this application very simple and brief. The lesson will be clear from the story, and a mere suggestion will lead the children to think it out fully for themselves.

Song—

(For music see p. 200.)

But the Lord is mindful of his own,
He remembers his children.
But the Lord is mindful of his own:
The Lord remembers his children,
Remembers his children.
Bow down before him, ye mighty,
For the Lord is near us!
Bow down before him, ye mighty,
For the Lord is near us!
Yea, the Lord is mindful of his own,
He remembers his children.

Group-Work—

Group-Teachers and Children: Let the children discuss the question as to whether, and why, it was right for Paul to kill the asp when it had not injured him. Rouse their interest in the suggestion which has already been made of the hurtful nature of certain qualities of mind and heart.

By describing imaginary children in imaginary but easily possible circum-

stances, illustrate one by one a considerable number of the faults which ought to be killed. Let the children each in turn name the fault without more assistance than the incident selected. As these are named let them be written in the space prepared for them on the new leaf.

Teach the children in suitable form the principle involved in Matt. 15:19, "Out of the heart proceed evil thoughts," etc.

Call attention to the text to be illuminated, and let the children learn it as they proceed with the coloring.

Song—"Come, ye thankful people, come." (For words and music see p. 202.)

Birthday Offering and Welcome to New Pupils—

Song—"Onward, Christian soldiers." (For words and music see p. 192.)

Closing Sentence—

All: (See p. 8.)

SERIES VIII

WHO IS THE BRAVE MAN

The purpose of the following series of four lessons is to enlarge the thought of the children in respect to the qualities which may enter into strength and to inspire them with right ideals as to what is truly courageous.

This series together with those which follow seem to the casual reader to have little logical sequence with regard to the preceding lessons, but in reality they aim to make the transition from the idea of normal growth and eternal life, with the consequent desire for these things, to some of the qualities which enter into greatness, a natural transition.

Courage is selected, because to the child the natural synonym for greatness is heroism. But the conception lacks clear definition. An attempt is therefore made in the following lessons to give to the vague idea of heroism some definite outlines in the mind of the child.

LESSON XXIX

The Man Who Had Courage to Obey

AIM OF THE LESSON

The aim of this lesson is to demonstrate that simple obedience sometimes demands the greatest courage, and to suggest the conception that in acts of obedience which seem to sacrifice personal independence, there is opportunity for the assertion of such independence in the *will* to obey. This sense will not be defined in the mind of the child, but it will be felt, and will lead to willing and happy obedience if properly developed.

PREPARATION OF THE LESSON

Study with great care the story of Abraham, beginning with Genesis, chap. 12. From a good Old Testament history learn all that you can of the

old tribal life, and the necessity in the mind of Abraham that his son Isaac should live. Study carefully Abraham's conception of worship and his obligations to his God. Note the prevalence of human sacrifice among surrounding nations and consider the influence which this custom may have had upon Abraham's conception of the requirements of his God. How, in view of this custom, would he look upon the act of offering his first-born son as a sacrifice to his God? Read the story found in chapter 22 over and over again, until you can thoroughly appreciate its artistic form, and can read it aloud effectively.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"All is bright and cheerful round us." (For words and music see p. 234.)

Informal Conversation—

Leader and Children: Let the children discuss in some concrete way the relative importance of personal beauty, physical strength, intellectual ability, and other attractive qualities. Let them choose which they would prefer for themselves. Bring them gradually to the point of admiration and desire for *courage*. This may be done, if no better way suggests itself, by the discussion of individuals, historical characters who are known as types of this quality.

"Let us ask our Father in heaven to make us brave and strong."

Prayer—

All:

Father, lead me day by day,
Ever in thine own good way;
Teach me to be pure and true;
Show me what I ought to do.

When in danger, make me brave;
Make me know that thou canst save;
Keep me safe by thy dear side;
Let me in thy love abide.

Leader: "Our Father who art in heaven, thou who art perfect in strength, we as little children would be strong. Show us the way. Give us strength to be always truthful and obedient and unselfish. May we have no fear of darkness or of evil, because we love thee, our Father, and we are the children of thy care. In Jesus' name. Amen."

Song—

(For music see p. 240.)

The children will be interested in this song because it is one of the songs which father and mother sing in church.

Nearer, My God, to thee!
Nearer to thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be:
Nearer, My God, to thee!
Nearer to thee.

Song—

(For music see p. 207.)

We praise thee, Lord, with earliest morning
ray,
We praise thee with the fading light of day;
All things that live and move by sea and
land
For ever ready at thy service stand.

Thy nations all are singing night and day,
"Glory to thee, the mighty God, for aye!
By thee, thro' thee, in thee all beings are!"
The list'ning earth repeats the song afar.

Psalm 100—

Make a joyful noise unto Jehovah, all ye lands,
Serve Jehovah with gladness:
Come before his presence with singing.
Know ye that Jehovah, he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture,
Enter into his gates with thanksgiving,
And into his courts with praise;
Give thanks unto him, and bless his name,
For Jehovah is good: his loving-kindness endureth forever,
And his faithfulness unto all generations.

Text Exercise—Texts appropriate to this series:

I Sam. 15:22—"Behold, to obey is better than sacrifice."

Ps. 91:11—"For he will give his angels charge over thee, to keep thee in all thy ways."

Ps. 56:3—"What time I am afraid, I will put my trust in thee."

II Thess. 3:13—"Be not weary in well doing."

Prov. 16:32—"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

March-Song and Offering—"We come to thee, our Father." (For words and music see p. 218.)

Lesson-Story—

Leader: The story of Abraham contained in Genesis, chapter 22, is one of the most artistic and simple of all the Old Testament stories, and it may be given almost exactly as it stands. To read it effectively after appropriate introduction is better than to tell it. It should be introduced by a brief sketch of the call of Abraham by his God, and of his journey to the new land, his accumulation of wealth there, his desire for a son to inherit his name and the great promises which had been made to him by his God, and his surpassing love for Isaac, the son of promise.

At the close of the story the children should be led briefly by questions to express the fact that Abraham was a brave man, and that his courage was shown by his will to obey what he thought was the voice of his God, even though it might cost him a lifetime of disappointment and sorrow.

Song—

(For music see p. 230.)

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine for ever.

Perverse and foolish, oft I stray'd,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

And so, through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing thy praise
Within thy house for ever.

Group-Work—

Group-Teachers and Children: Let the object of the group-work in this lesson be chiefly to fix in mind the story. In order to do this let the children name and write at the top of the page each of the things which they can remember as mentioned in the story, such as the fire, the knife, the ass, the servants, the wood, etc. Since the altar is the most important of these let it be drawn in the center of the page as a reminder of the story. The altar already illustrated in the notebook, may be used to suggest the shape, but this one should

have the appearance of being constructed of rough stones and earth, an altar such as would have been erected in the lonely mountain where Abraham went.

Suggest as a text to be written below, "To obey is better than sacrifice."

Song—

To be chosen by the children.

Birthday Offering and Welcome to New Pupils—

Song—"Can a little child like me."

(For words and music see p. 208.)

Closing Sentence—

All: (See p. 8.)

LESSON XXX

Courage to Stand by the Right

AIM OF THE LESSON

The aim of this lesson is to stimulate the energies of the child in his efforts to do what seems to him right in a courageous spirit.

PREPARATION OF THE LESSON

Make a careful study of the character of Elijah as shown by the stories in I Kings, chaps. 17-21, II Kings, chaps. 1 and 2. Read as much as possible from history or dictionary concerning the great question of his times—shall God alone reign in Israel, or shall Baal reign beside him?

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"When morning gilds the skies."

(For words and music see p. 226.)

Informal Conversation—

Leader and Children: Recall the story of David and Goliath. Let the children give it to you little by little, with such help as is necessary to keep it correct. Raise the question of David's courage. Suggest that he was fighting in a good cause. "What was it? The cause of his God; for since Israel was the chosen people of God, the armies of Israel were the armies of God. Is all fighting done on the battlefield? Is it proper to speak of fighting wrong things?" Make this specific by local example. "Does such fighting take courage? I remember the name of a little boy who had to help God to fight against wrong by carrying a very hard message to one whom he loved. Do you recall his name?" (Samuel.)

Song—

(For music see p. 208.)

Can a little child like me,
 Thank the Father fittingly?
 Yes, oh yes! be good and true,
 Patient, kind in all you do;
 Love the Lord, and do your part;
 Learn to say with all your heart:

For the sunshine warm and bright,
 For the day and for the night;
 For the lessons of our youth,
 Honor, gratitude, and truth;
 For the love that met us here,
 For the home and for the cheer,

Chorus:

Father, we thank thee!
 Father, we thank thee!
 Father, in heaven, we thank thee!

For the fruit upon the tree,
 For the birds that sing of thee,
 For the earth in beauty drest,
 Father, mother, and the rest;
 For thy precious, loving care,
 For thy bounty ev'rywhere,

Chorus

For our comrades and our plays,
 And our happy holidays;
 For the joyful work and true
 That a little child may do;
 For our lives but just begun;
 For the great gift of thy Son,

Chorus

Prayer—

Leader and Children (line by line): "Our Father who art in heaven, thou who art perfect in strength, we as little children would be strong. Show us the way. Give us strength to be always truthful, obedient, and unselfish. May we have no fear of darkness, or of evil, because we love thee, our Father, and we are the children of thy care. In Jesus' name. Amen.

All (sing softly):

(For music see p. 223.)

When in danger, make me brave;
 Make me know that thou canst save;
 Keep me safe by thy dear side;
 Let me in thy love abide.

When I'm tempted to do wrong,
 Make me steadfast, wise, and strong;
 And when all alone I stand,
 Shield me with thy mighty hand.

Song—

(For music see p. 242.)

I think, when I read that sweet story of old,
 When Jesus was here among men,
 How he called little children as lambs to his
 fold,
 I should like to have been with them then.

I wish that his hands had been placed on
 my head, [me,
 That his arms had been thrown around
 And that I might have seen his kind looks
 when he said,
 "Let the little ones come unto me."

Yet still to his footstool in prayer I may go,	In that beautiful place he is gone to prepare
And ask for a share in his love;	For all who are washed and forgiven:
And if I earnestly seek him below,	And many dear children are gathering there.
I shall see him and hear him above,	"For of such is the kindgom of heaven."

Song-Text—

(For music see p. 222.)

Hosanna, Hosanna, Hosanna!
 Blessed is he that cometh in the name of the Lord,
 In the name of the Lord;
 Hosanna, Hosanna in the highest!

Text Exercise—For texts appropriate to this series see p. 143.

March-Song and Offering—"*We come to thee, our Father.*" (For words and
 music see p. 218.)

Lesson-Story—

Leader: "We have spoken of Samuel and the hard message which he had to carry. God had a great many special messengers in the olden time, for there were so many things which the world needed to know about him, that he must always be telling them. These messengers were called prophets, and sometimes they had to give messages which took them into great danger. There was an old prophet, whose name was Elijah, who had many dangerous messages to carry, and we shall see how much courage he had.

"Ahab, the king who was reigning in Israel at this time was a strong king, and he wanted to make himself stronger by being friends with all the nations around. Now these other nations worshiped not our God, but other gods, and when the Bible people were friends with a foreign nation that nation always wanted the people of Israel to worship its god, too. Ahab thought that it would be much better for his land to worship some of the gods of other nations, and especially of a country which was just above the land of Israel, right next to it, a land which was very apt to send armies to fight Israel. But the messengers of God, the prophets, said: 'No, God will not permit you to worship any other God but himself. Don't you remember the command, Thou shalt have no other gods before me? If you worship any other god in Jehovah's land, he will be very angry. You are his people. He has given

you this land, and he will not permit you to worship any other god in it.' Now when the prophets talked to King Ahab in this way he did not believe them. He thought that he knew better, and he went and married a wicked princess from the nation next to Israel, because he wanted her father to be his friend, and he allowed the god of that country, Baal, to be worshiped in Israel. Elijah had already suffered a great deal from the king of Israel, because he had proved before all the people that Baal was no god, had no power, and only Jehovah was a real god. Ahab and Jezebel had been very angry and had said that every prophet of Jehovah should be killed. Elijah had already run away and hidden himself in the mountains for fear that King Ahab would kill him!

"But one day Ahab committed a great sin. It was like this:" Tell here the story of I Kings 21:1-24, bringing it to a climax with emphasis upon the courage of Elijah in bringing this terrible message from God to Ahab and Jezebel, at the risk of his life.

"Did the king kill Elijah? No, because in his heart Ahab was really afraid of God, and he made himself very humble, thinking that if he did not kill Elijah, perhaps God would forgive him and let him live longer, and take away some of his punishment.

"Where did Elijah get his courage. He trusted God to take care of him. Let us sing a verse about that."

Song-Text—

(For music see p. 203.)

Blessed is the man that trusteth in thee
In thee, O God;
Blessed is the man that trusteth in thee,
In whose heart are thy ways.

Group-Work—

Group-Teachers and Children: Talk with the children about the glory of doing hard things for people, and suggest that hard things done for other people are done for the Father in heaven just as surely as the difficult errand of Ahab.

Let one child retell the story and the others correct him at intervals. Give

out the new page and note the grapevine to be colored, to remind the children of the vineyard, and so of the story. As they work teach them the text printed on the page.

Song—"Praise, my soul, the King of heaven."

(For music see p. 240.)

Praise, my soul, the King of heaven,
To his feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore his praises sing,
Alleluia, Alleluia,
Praise the everlasting King.

Praise him for his grace and favor,
To our fathers in distress;
Praise him still the same as ever,
Slow to chide and swift to bless.
Alleluia, Alleluia,
Glorious in his faithfulness.

Angels in the height adore him,
Ye behold him face to face.
Saints triumphant bow before him,
Gathered in from every race.
Alleluia, Alleluia,
Praise with us the God of grace.

Birthday Offering and Welcome to New Pupils—

Song—"The King of love my Shepherd is."

(For words and music see p. 230.)

Closing Sentence—

All: (See p. 8.)

LESSON XXXI

The Courage of Patient Endurance

AIM OF THE LESSON

The aim of this lesson is to call the attention of the children to the silent courage which faces suffering bravely, and endures patiently.

PREPARATION OF THE LESSON

This lesson is a sad one, if treated too emotionally. Study therefore, to make a story which will emphasize the splendid courage of Jesus, rather than the bitterness of his sorrow, a phase of the subject upon which emphasis might appropriately be laid in teaching the story to adults.

Make your story and tell it over many times, until you are sure that you have it rightly proportioned to bring the effect which you desire.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"When morning gilds the skies." (For words and music see p. 226.)

Informal Conversation—

Leader and Children: If possible find a local example of patient endurance, a child in a hospital, enduring pain cheerfully and patiently, or something similar, not too sad, for the following story is somber. Use that as an introduction to the subject of courage. Emphasize not the calamity, or the suffering, but the brave spirit, making it not only the point but the main substance of the talk.

Song—

(For music see p. 200.)

But the Lord is mindful of his own,
He remembers his children.
But the Lord is mindful of his own:
The Lord remembers his children,
Remembers his children.

Bow down before him, ye mighty,
For the Lord is near us!
Bow down before him, ye mighty,
For the Lord is near us!
Yea, the Lord is mindful of his own,
He remembers his children.

Prayer—

Leader and Children (sentence by sentence): "Our Father who art in heaven, thou who art perfect in strength, we as little children would be strong. Show us the way. Give us strength to be always truthful, obedient, and unselfish. May we have no fear of darkness, or of suffering, or of evil, because we love thee, our Father, and we are the children of thy care. In Jesus' name. Amen."

Song-Text—

(For music see p. 203.)

Blessed is the man that trusteth in thee,
In thee, O God;
Blessed is the man that trusteth in thee,
In whose heart are thy ways.

Song—

(For music see p. 197.)

Introduce by suggestion of appropriateness.

No evil shall befall thee,
Dear object of his choice;
This night our Lord will call thee,
In a still, small voice,
In a still, small voice.

Thy God saith, they that fear him
Shall heart and soul rejoice;
Then sleep to wake and hear him,
In a still, small voice;
Then sleep,
Then sleep to wake and hear him.
In a still, small voice.

Text Exercise—For texts appropriate to this series see p. 143.

March-Song and Offering—"*We come to thee, our Father.*" (For words and music see p. 218.)

Lesson-Story—

Leader: Recall the story of the supper which Jesus ate with his friends. Let the children tell you some of the things which he did and said that evening. Suggest that probably Jesus was pretty sure that his enemies would find him and kill him that night. "How do you suppose he felt? Would you like

to know what he did after the supper. He went with his friends to a very private little garden, where he had often been with them before, and where it would be quiet, so that he could think what it was best to do, and pray about it."

Continue with the story of Gethsemane (Luke 22:39-53; Matt. 26:36-56; Mark 14:32-50; John 18:1-11). Make the story very simple, and not too emotional, for it is tragic enough in the simple statement of the facts. The following order is suggested: The party going out into the garden; the desire of Jesus to pray that if possible he might not die; his request to his friends to watch while he prayed, the failure of the friends to keep guard, and to give the alarm; the danger to the friends in being found with Jesus, in case he should be arrested; the coming of the soldiers; the courage of Jesus in coming out to meet them; his request that he only be taken and his friends allowed to go their way; the contrasting cowardice of the friends in forsaking him, and running away (do not emphasize this, since the children cannot fully understand the provocation). Let the full emphasis be upon the courage and unselfishness of Jesus, and his calmness and patience in view of his approaching death.

Song—

(For music see p. 230.)

The King of love my Shepherd is,	Perverse and foolish, oft I stray'd,
Whose goodness faileth never;	But yet in love he sought me,
I nothing lack if I am his,	And on his shoulder gently laid,
And he is mine for ever.	And home, rejoicing, brought me.

And, so, through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing thy praise
Within thy house for ever.

Group-Work—

Group-Teachers and Children: With notebooks in hand let the children recall and retell the stories of the series illustrating courage. Let them paste the picture on the new page, study and discuss it, making sure that each child knows the figures and understands the picture. Let them make a name for the picture and write it underneath. They may then try with green crayons to extend the branches of the olive trees so that they will fill the page.

Song-Text—

(For music see p. 243.)

Suffer the little children to come unto me,
And forbid them not,
For such is the kingdom of Heaven.

Birthday Offering and Welcome to New Pupils—

Song—“*I think when I read that sweet story of old.*”

(For music see p. 242.)

Closing Sentence—

All. (See p. 8.)

LESSON XXXII

The Man Who Had the Courage to Seem Foolish

AIM OF THE LESSON

The aim of this lesson is to suggest to the child the courage which may be exercised in doing a thing which one is told to do by his parents or those in authority, even when he does not see any use in it, and may even be ridiculed for his obedience.

PREPARATION OF THE LESSON

Make for yourself a mental picture of a warrior, and his desire to achieve greatness in the legitimate way, by fighting great battles. Run quickly through the first twelve chapters of the book of Joshua, and get an impression of the character of this heroic warrior. Study then with great care the story in 6:1-21.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"Holy, holy, holy! Lord God Almighty!" (For words and music see p. 191.)

Informal Conversation—

Leader and Children: Let the children name all the courageous deeds of which they can think. If nothing comes up which involves the courage of incurring ridicule by yielding to the judgment of a superior, even when it seems foolish, have some illustration of this ready.

Suggest the idea that if we can trust the judgment of parents, we could trust God the Father, even when it takes a great deal of courage, yes, even the courage of being laughed at.

Song—

(For music see p. 223.)

Father, lead me day by day,
Ever in thine own good way;
Teach me to be pure and true;
Show me what I ought to do.

When in danger, make me brave;
Make me know that thou canst save;
Keep me safe by thy dear side;
Let me in thy love abide.

When I'm tempted to do wrong,
 Make me steadfast, wise, and strong;
 And when all alone I stand,
 Shield me with thy mighty hand.

Prayer—

All (sentence by sentence): "Our Father who art in heaven, thou who art perfect in strength, we as little children would be strong. Show us the way. Give us strength to be always truthful, obedient, and unselfish. May we have no fear of darkness, or of suffering, or of evil? May we trust thee, because we love thee, our Father, and are the children of thy care. In Jesus' name. Amen."

Song-Text—

(For music see p. 203.)

Blessed is the man that trusteth in thee,
 In thee, O God;
 Blessed is the man that trusteth in thee,
 In whose heart are thy ways.

Psalm 24—Part 2—

All:

Lift up your heads, O ye gates
 And be ye lifted up, ye everlasting doors:
 And the King of glory will come in.
 Who is the King of glory,
 Jehovah, strong and mighty,
 Jehovah, mighty in battle.
 Lift up your heads, O ye gates;
 Yea, lift them up, ye everlasting doors:
 And the King of glory will come in.
 Who is this King of glory?
 Jehovah of hosts,
 He is the King of glory.

Text Exercise—For texts appropriate to this series see p. 143.

March-Song and Offering—"We come to thee, our Father." (For music see p. 218.)

Lesson-Story—

Leader: Recall to the children the story of the Exodus, the crossing of the Red Sea, and the beginning of the journey of the people of Israel to their own

land. Arouse their interest in the end of the journey. Picture the scene which may be imagined in the neighborhood of Jericho, with the walled city in a state of siege by the people of Israel. Describe the great warrior, Joshua, full of courage and confidence, waiting with his army to march against the city, as soon as Jehovah shall give him permission. Think of the glory he hoped to win. "How fine it would be to take that city and drive out the inhabitants, and to be known as the great warrior in this new land."

Now tell the story of Joshua, 6:1-21. Emphasize the command to do something which seemed almost foolish, some thing at which the people of the land might laugh. "Did it take courage? But it did come out all right in the end?"

Group-Work—

Group-Teachers and Children: Recall the story and let the children talk about Joshua. Tell them about the ark, what it was like, what it contained, where these things came from, and what the ark signified to the Hebrews. Recall the story of Samuel, and that the ark was in the tent-church where Samuel lived, and that when it was carried off by the Philistines in battle, old Eli was so frightened that he fell backward in his chair, and was killed.

Suggest that the ark of which Joshua was so careful would be a good thing to remember the lesson by. Give out the new page and have the ark completed in outline, and colored with yellow in imitation of the gold with which it was overlaid. Read to the children the directions for making the ark in Exod. 25:10-15.

Song—"Onward, Christian soldiers."

(For words and music see p. 192.)

Birthday Offering and Welcome to New Pupils—

Song—"Jewels."

(For words and music see p. 202.)

Closing Sentence—

All: (See p. 8.)

SERIES IX

THE CHILDREN IN RELATION TO THEIR COUNTRY

In arranging the following series of three lessons, instead of four, it is expected that one Sunday will be observed as Children's Day, by a special service.¹ The custom followed in many churches of combining the Sunday-school and the church services seems most appropriate, and well calculated to emphasize the relation of the children to the church.

The remaining lessons of this group carry the child from the thought of courage in the individual to a right conception of his relationship to the

¹ In this service, as in the celebration of special days previously outlined, the exhibition element should be eliminated, and the festive character of the occasion expressed in simple and helpful ways, such as abundance of flowers, music, singing birds, and helpful talks. A very cheerful effect may be produced by the hanging of two or three caged canary birds among the flowers. The detailed character of the service must be largely governed by local conditions, and since all departments of the school should join in it, and in this book we have to do only with the elementary division, no attempt is made other than to suggest the possible contribution of that division to the service.

Since this should be largely a service of worship, and a natural expression of the feelings of worship on the part of the children, their contribution should be something which is familiar, and into which they can enter with feeling and spirit. Among the possibilities to be selected from previous services with which the children are acquainted would be a concert recitation of Psalm 100, and a portion of Psalm 24, a general text exercise, the introduction of several of the song sentences, especially in the text exercise, and the singing, in connection with the entire congregation, of one or two of their favorite songs.

Upon this occasion it is most appropriately the custom to award the diplomas to those who are to graduate from the elementary department.

A general birthday offering participated in by the entire congregation, having some special object in view, will add an element of interest. These offerings may be effectively accepted by the gift of a flower to each person presenting himself. If a sermon is given it should be exceedingly simple, and indeed may well be embodied in a story, which, while containing profound ethical truth, does not label itself a sermon.

country in which he lives. These lessons are selected, not only for their appropriateness in the logical development of the series, but also with special reference to the fact that they fall upon the Sundays between Memorial Day and the Fourth of July, the best period for inspiring the children with patriotism, which is an essential element in a symmetrical religious life.

LESSON XXXIII

Freedom under the Law

AIM OF THE LESSON

The aim of this lesson is to define freedom in the mind of the child, not as regard for his own desires only, but as freedom to live his own life, under proper protection from the interference of others, so long as he also observes the law which protects them as well as himself.

PREPARATION OF THE LESSON

Review the first fifteen chapters of the book of Exodus, and recall the joy of the great deliverance. Study chapters 16-20, considering all the difficulties which Moses encountered in the management of the insubordinate people. Note the necessity of organization and laws, and the manner in which these were communicated to the people.

Study the laws themselves contained in the ten commandments and their fitness for the people to whom they were given.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"We praise thee, Lord, with earliest morning ray." (For words and music see p. 207.)

Informal Conversation—

Leader and Children: Test the children as to their knowledge of the national hymn. See how many can recite it. Read it with them.

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died!
Land of the Pilgrims' pride!
From ev'ry mountain side,
Let freedom ring!

My native country, thee—
Land of the noble free—
Thy name I love:
I love thy rocks and rills,
Thy woods and templed hills:
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees,
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God! to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

Question them as to their conception of freedom. Suggest the existence of law. "Does law hamper freedom?" Guide to the thought that law under the nation or state protects and insures freedom to the individual, that is, police regulation, courts of justice, etc.

Raise the question as to how we, as a country, obtained freedom. Emphasize the price paid for it in human lives, and therefore the value of it.

Prayer—

Leader: "Shall we thank our heavenly father for this great free country?"

Leader and Children (line by line): "Our Father, we thank thee for our free country. We bring to thee our grateful praise that in this land we may pray to thee, and ask thy care and favor. Help us to grow day by day into strong men and women. Help us always to keep the laws of our land. May they be to us as thy laws. We love our country. Help us to make it the greatest country in the world. In Jesus' name we ask it. Amen."

Song—

(For music see p. 226.)

When morning gilds the skies,
 My heart awaking cries
 May Jesus Christ be praised!
 Alike at work and pray'r,
 To Jesus I repair;
 May Jesus Christ be praised!

Whene'er the sweet church bell
 Peals over hill and dell
 May Jesus Christ be praised!
 O, hark to what it sings,
 As joyously it rings,
 May Jesus Christ be praised!

Psalm 100—

Make a joyful noise unto Jehovah, all ye lands,
 Serve Jehovah with gladness:
 Come before his presence with singing.
 Know ye that Jehovah, he is God:
 It is he that hath made us, and we are his;
 We are his people, and the sheep of his pasture.
 Enter into his gates with thanksgiving,
 And into his courts with praise;
 Give thanks unto him, and bless his name,
 For Jehovah is good: his loving-kindness endureth forever,
 And his faithfulness unto all generations.

Song—

(For music see p. 189.)

The earth is hushed in silence,
 Its cares now flee away;
 Let all things bow in rev'rence
 On this, the Lord's own day,
 On this, on this, the Lord's own day!
 O call of love and duty!
 Who would not praise and pray,
 And thank the Lord of heaven
 On this, his chosen day,
 On this, on this, his chosen day!

The bells are sweetly ringing,
 Their clear-toned voices say:
 Ye people come and worship
 On this, the Lord's own day,
 On this, on this, the Lord's own day!
 Come all ye thankful people!
 Why should one soul delay
 To greet the Lord of heaven
 On this, his holy day,
 On this, on this, his holy day!

Text Exercise—Texts appropriate to this series:

John 8:32—"And ye shall know the truth, and the truth shall make you free."
 Matt. 10:39—"He that loseth his life for my sake shall find it."

March-Song and Offering—"Onward, Christian soldiers." (For words and music see p. 192.)

Lesson-Story—

Leader: Ask the children if they can recall any Bible story which they have had this year which would be appropriate to tell when we are thinking about

the joy of being free. Guide them to the recollection of the story of the Exodus from Egypt. Repeat the verses of Miriam's song, read at that time (see Lesson VIII), and emphasize the joy of the occasion. Pass now to the difficulties which followed, the quarreling, the discontent, the cheating, possibly the strong oppressing the weak, each man trying to get what he thought were his own rights and caring nothing for the rights of others. It will be necessary to draw somewhat on your imagination, but a careful study of the situation as described in the chapters themselves will furnish the basis for a vivid picture of the difficulties of Moses in handling the people in the months before reaching Sinai.

Make this part of your story brief but strong, and see that it leads the children to discover the necessity of law, in order to secure freedom for the individual, and proper protection for his person and property.

Now tell the story of chapter 19 very simply, and finish it with a reading of the Ten Commandments, giving only the first phrase of each, containing the prohibition or command.

Song—"America."

(For words see above, for music see p. 245.)

Group-Work—

Group-Teachers and Children: Let the children recall the story. Give them the new leaves and let them learn the "ten words," as they were called by the Hebrews, printed upon the tablets. Suggest that many of the Hebrew people loved the law because they thought that to obey it would bring them close to God. They sang about it in their hymns and had many sayings about it.

Let the children write at the bottom of the page one of these sayings: "Great peace have they which love thy law."

Song—"Praise, my soul, the king of heaven."

(For words and music see p. 240.)

Birthday Offering and Welcome to New Pupils—

Song—"The King of love my Shepherd is."

(For words and music see p. 230.)

Closing Sentence—

All: (See p. 8.)

LESSON XXXIV

My Countrymen

AIM OF THE LESSON

It is the aim of this lesson further to inspire the children with love of country, and to lead them to feel that love involves the will to make sacrifices—if necessary, to give even life itself.

PREPARATION OF THE LESSON

The story which is to be told requires careful study. It contains considerable material which is beyond the grasp of the children, and must be simplified throughout. If carefully handled, however, it is one of the most thrilling stories in the Old Testament, and deserves presentation. Theologians search in vain for any deep religious teaching to be gained from the book of Esther, but surely as a lesson in fidelity to one's race, and through race to country, it is hardly to be surpassed.

Read for your own benefit from dictionary or commentary the history of the book and its possible significance in the progress of Jewish thought.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"Holy, holy, holy! Lord God Almighty!" (For words and music see p. 191, Stanzas 1 and 3.)

Informal Conversation—

Leader and Children: Recall the subject of last Sunday by a few brief questions. Raise the question: "How much would we be willing to do for our country?" Suggest several supposed conditions, and see how far patriotism would carry the children. Recall Memorial Day and its cere-

monies. "What were they and why do we celebrate it?" Bring up the case of the soldiers who were not killed. "Did they give their lives for their country just as truly as these who were killed?"

Impress the greatness and glory of sacrifice. Remind the children of Jesus, who gave his life not alone for his countrymen, but for the world.

Song—

(For music see p. 230.)

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

Prayer—

Leader and Children (line by line): "Our Father we thank thee for our free country. We bring to thee our grateful praise that in this land we pray to thee, and ask thy care and favor. Help us to grow, day by day, into strong men and women. Help us always to keep the laws of our land. May they be to us as thy laws? We love our country. Help us to make it the greatest country in the world. In Jesus' name we ask it. Amen."

Song—

(For music see p. 226.)

Brooks down the mountain side
Rush with a song,
Seeking the rivers wide
Where they belong;
Flowing increasingly,
Growing unceasingly,
Down to the mighty sea—
Splendid and strong!

So are our human lives
Starting like rills!
Swiftly the current strives
Down from the hills.
Wider each hour to be,
Fuller each power to be,
Till God's eternity
Life's course fulfils.

Text Exercise—For texts appropriate to this series see p. 161.

March-Song and Offering—"*Onward, Christian Soldiers.*" (For words and music see p. 192.)

Lesson-Story—

Leader: "Our story today is about a beautiful woman who gave her life, not for her country, but for her countrymen. She belonged to the people of Israel, and her countrymen were the Bible people, and her land the Bible

land. She was not living in her own country, for she had been carried away to a strange land, far away where the Persian king ruled. She with many of her people were captives of war. But they were so accustomed to the new land that they lived in it as their own, and were not treated as captives any longer, but had their own houses and lands, and would have been faithful subjects of the Persian king.

"They were many times unhappy, for they had no temple there in which to offer sacrifices to their God, and their beautiful city of Jerusalem with its temple was in ruins. Sometimes they could not quite believe that God still held them as his people; it seemed so much as if he had forgotten them. But they still worshiped him in their hearts and would not join with the Persians in the worship of their gods, and this kept them very close together and separate from the Persians.

"In order to understand our story we have to learn that in those days a man, and especially a great man like a king, had many wives. This king in our story, whose name is a very long one, Ahasuerus, sent all over the kingdom to find the most beautiful maidens for his household, from whom he might select the one whom he liked best for his queen."

Continue the story from chap. 2:5 to the close of the book, carefully selecting only what can be understood by the children, and what is essential to the interest and completeness of the story. Let emphasis be placed upon Esther's sacrifice, rather than upon Haman's wickedness.

Song—

(For music see p. 200.)

But the Lord is mindful of his own,
He remembers his children.
But the Lord is mindful of his own:
The Lord remembers his children,
Remembers his children.
Bow down before him, ye mighty,
For the Lord is near us!
Bow down before him, ye mighty,
For the Lord is near us!
Yea, the Lord is mindful of his own,
He remembers his children.

Group-Work—

Group-Teachers and Children: Write down at the children's dictation the whole story. Then discuss and correct it with them. If any of the children have ever heard of any other people who sacrificed life for country or countrymen let them tell of it.

Let them discuss the text: "Be thou faithful unto death, and I will give thee a crown of life," and suggest in what way it is appropriate to this lesson of Esther and her great sacrifice.

If they approve, let the text be written on the new page.

Song—"*Praise, my soul, the King of heaven.*" (For words and music see p. 240.)

Birthday Offering and Welcome to New Pupils—

Song—"*The Earth is hushed in silence.*" (For words and music see p. 189, Stanzas 1, 2, 3, 5.)

Closing Sentence—

All: (See p. 8.)

LESSON XXXV

The Flag of Our Country

AIM OF THE LESSON

The aim of this lesson is to impress the children with the dignity and significance of the flag of our country. This may seem to some to be too secular a theme for the Sunday school, but it can hardly be said that the ensign following which men freely give their lives in the cause of freedom can be outside the realm of religion. Modern religious education aims to break down the barrier existing between so-called religious and so-called secular life, and so to blend the two that life shall be religion and religion life.

PREPARATION OF THE LESSON

Study carefully the theme for the informal conversation, and try to get clearly in mind what you intend to do. Make this your best conversation of the year if possible. If it is not possible to secure a good speaker, one who will know how to talk to children about the subject, prepare yourself to give the talk suggested under the lesson-story. Material for this may be found in any public library.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"When morning gilds the skies." (For words and music see p. 226.)

Informal Conversation—

Leader and Children: Let the conversation suggest loyalty to, and love for, country. Its exact content should depend upon the arrangements for the lesson-story which may vary in different schools.

Song—

(For music see p. 245.)

My country, 'tis of thee,
 Sweet land of liberty,
 Of thee I sing;
 Land where my fathers died!
 Land of the Pilgrims' pride!
 From ev'ry mountain side,
 Let freedom ring!

Let music swell the breeze,
 And ring from all the trees
 Sweet freedom's song;
 Let mortal tongues awake;
 Let all that breathe partake;
 Let rocks their silence break,
 The sound prolong.

My native country, thee—
 Land of the noble free—
 Thy name I love:
 I love thy rocks and rills,
 Thy woods and templed hills:
 My heart with rapture thrills,
 Like that above.

Our fathers' God! to thee,
 Author of liberty,
 To thee we sing;
 Long may our land be bright,
 With freedom's holy light!
 Protect us by thy might,
 Great God, our King.

Prayer—

All: "Our Father, we thank thee for our free country. We bring to thee our grateful praise that in this land we may pray to thee, and ask thy care and favor. Help us to grow, day by day, into strong men and women. Help us always to keep the laws of our land. May they be to us as thy laws. We love our country. Help us to make it the greatest country in the world. For Jesus' sake we ask it. Amen "

Psalm 24—Part 2—

Lift up your heads, O ye gates;
 And be ye lifted up, ye everlasting doors:
 And the King of glory will come in.
 Who is the King of glory?
 Jehovah, strong and mighty,
 Jehovah, mighty in battle.
 Lift up your heads, O ye gates;
 Yea, lift them up, ye everlasting doors:
 And the King of glory will come in.
 Who is this King of glory?
 Jehovah of hosts,
 He is the King of glory.

Text Exercise—For texts appropriate to this series see p. 161.

March-Song and Offering—“*Onward, Christian Soldiers.*” (For words and music see p. 192.)

Lesson-Story—

Leader: Instead of the usual story let the lesson period be devoted to a talk upon our flag. For this it will be well to secure if possible a man of prominence in the community. The talk should dwell upon the significance of the flag, as the symbol of freedom, of law for the protection of freedom, and of God the author of law and the giver of freedom. The talk must be very simple and bright, interspersed with questions which will lead the children to think and to appreciate to the extent of their ability all for which the flag stands.¹

Song—“*The Star Spangled Banner.*” (For words and music see p. 237.)

Group-Work—

Let the children spend the entire time in making up a code of laws, perhaps ten, in imitation of Moses' code, which shall represent the laws proper to be observed by a boy or girl on the Fourth of July. Guide the work into something really strong and helpful, but let it be original work on the part of the children. Then let them agree to adopt this code through you, as the Hebrews adopted their code through Moses.

Song—“*We praise thee, Lord, with earliest morning ray.*” (For words and music see p. 207.)

Birthday Offering and Welcome to New Pupils—

Song—“*Jewels.*” (For words and music see p. 202.)

Closing Sentence—

All: (See p. 8.)

¹ Before singing this song which follows, the children should be provided with the tiny flags which can be secured for a penny each, and a large flag should be in readiness. During the singing of the chorus, each child may wave his flag in time to the music, and the large flag may be gently waved to and fro. (The children may be allowed to keep the small flags as souvenirs of the occasion.)

SERIES X

GROWING, BEING, AND LOVING

While in some schools the work is suspended entirely during the months of July and August, most churches think it wise to continue the work, even though the number of pupils is small and the regular corps of workers is broken up. For the benefit of these schools a tenth group of lessons is given, having for its object the adjustment of the altruistic sentiment aroused by the previous lessons to the environment of the child, the encouragement of interest in, and activities on behalf of, others, and, closely associated with this, the inculcation of the idea of growth as preparation for service. This latter theme is so vividly pictured in nature at this season of the year, that it is especially forceful. It may seem best to shorten the service during this month, and this can easily be done by combining the conversation with the lesson-story, and making it simply introductory to the story. Or perhaps a connected series of brief conversations upon some theme from nature may be introduced. Too much cannot be done at this season to bring the children into sympathetic touch with the common phenomena of nature—birds, flowers, trees, insects, etc.

LESSON XXXVI

The Children of Our Father

AIM OF THE LESSON

The aim of this lesson is to present to the children a definite field of activity and sympathy. This should not be presented and dropped, but the children must be enthusiastically guided in the particular form of activity which they decide to undertake on behalf of the children of the cities.

Personal joy in giving, if instilled into the child, will not forsake the mature man or woman.

PREPARATION OF THE LESSON

Work carefully over the conversation, whether you intend to use it independently or as an introduction to the main talk.

Literature upon the subject of the Fresh Air Fund may be secured by addressing the Bureau of Charities in any large city. In most localities someone connected with the work may be found, or perhaps someone connected with the Salvation Army work for children, which is of similar character.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"The earth is hushed in silence." (For words and music see p. 189, Stanzas 1, 2, 3, 5.)

Informal Conversation—

Leader and Children: Recall the early lessons upon the family, especially brothers and sisters, Prince Harweda, and Jacob as types of selfishness. Call for the singing of Jesus' rule of life, and lead to the thought of the beauty of unselfishness. From that pass to the thought of our common brotherhood under God the Father, and a sense of desire and responsibility for the extension of our blessings to other children of our Father.

Song—

(For music see p. 230.)

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

Prayer—

Leader: "Our Father, we thank thee for the sunshine. We thank thee for health and strength, for all the beautiful things which seem to us common because they are so plentiful; but we remember, our Father, that there

are children who are not so happy, who have no sunshine, and but little light, no clean houses and clean clothing, no grass and no beautiful trees about them. Our Father we want to think of these children as our little brothers and sisters. We want to help them to share all that thou hast so freely given to us. We know that thou dost love them as thou lovest all thy children, and that what thou hast given to us is for them too. Help us to find them and to share with them. In Jesus' name we ask it. Amen."

Song-Text—

(For music see p. 229.)

Like as a father pitieth his children,
So the Lord hath mercy on them that fear him;
Like as a father pitieth his children,
So the Lord hath mercy on them that fear him.

Song—

(For music see p. 204.)

From the bright blue heavens, with the angels mild,	With a father's kindness, gives him daily bread,
God, our loving Father, looks on every child:	Shields from ev'ry danger ev'ry little head;
Lovingly he listens, to each little pray'r;	Tell all little children of this Father true;
Watches ev'ry footstep with a father's care.	Who will ne'er forsake them if his will they do.

Text Exercise—Texts appropriate to this series:

Matt. 10:42—"And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Eccles. 9:10—"Whatsoever thy hand findeth to do, do it with thy might."

Matt. 7:16—"By their fruits ye shall know them."

March-Song and Offering—"We come to thee, our Father." (For words and music see p. 218.)

Lesson-Story—

Leader: Let the story be a presentation of the conditions under which the very poor in the cities live. It should be given largely in the form of concrete cases in which the children will be interested. This introduction may lead up to a description of the work of the Children's Fresh Air Fund and an appeal to them to aid in it. Such aid may be the contribution of money, if possible obtained by some exertion of the children themselves,

or, if in the country, the participation in the entertainment of children from the city sent out by the society. It is always better to make the work so definite that a report can later be given to the school. If only a small contribution can be given, a particular child may be sent to the country, and the report of that child's visit given to the school.

Song—

(For music see p. 242.)

I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to
his fold,
I should like to have been with them then.

I wish that his hands had been placed on my
head,
That his arms had been thrown around me,
And that I might have seen his kind looks
when he said,
“Let the little ones come unto me.”

Yet still to his footstool in prayer I may go,
And ask for a share in his love;
And if I earnestly seek him below,
I shall see him and hear him above—

In that beautiful place he is gone to prepare
For all who are washed and forgiven:
And many dear children are gathering there,
“For of such is the kingdom of heaven.”

Group-Work—

Group-Teachers and Children: It may be well to take the time of the group-work in connection with this lesson to discuss practical ways in which the children may follow out the suggestions of the speaker. This matter should be governed by the leader. If no general movement is to be engaged in by the whole division, the individual classes under the group-teachers may form plans of their own. The children may together dictate a joint letter which shall be used in securing information, offering service, or in some way taking an actual step toward the prospective work. The new page of the notebooks gives an appropriate text to be emphasized and illuminated.

Song—“*Can a little child like me.*”

(For words and music see p. 208.)

Birthday Offering and Welcome to New Pupils—

Song—“*Praise ye the Father, his love is everlasting.*”

(For words and music see
p. 193.)

Closing Sentence—

All: (See p. 8.)

LESSON XXXVII

The Thoughtfulness of a Little Maid

AIM OF THE LESSON

The aim of this lesson is to lead the children to see that the smallest acts of thoughtfulness may lead to great results.

PREPARATION OF THE LESSON

To tell the story as suggested below will require much study and care in preparation. First study the chapter carefully, making note of anything in the way of local color which you would like to introduce to give the story its proper background. Look up on the map the locality in which Elisha worked. Locate the little girl in that neighborhood, and make a mental picture of her early home. Look up the Syrian wars in the raids of which she was taken captive. Study the outline suggested for the story, and improve upon it if possible.

ORDER OF SERVICE AND PREPARATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"The earth is hushed in silence." (For words and music see p. 189, Stanzas 1, 2, 3, 5.)

Informal Conversation—

Leader and Children: Recall the story of the "Widow's Mite," and lead the children to see an expression of the possibly great value of very small gifts. Lead to the further thought that some small act of kindness may mean a great deal more than it at first appears.

Song—

(For music see p. 241.)

Work for the night is coming,
Work through the morning hours;
Work, while the dew is sparkling,
Work 'mid springing flowers;
Work, when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.

Work for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon;
Give every flying minute
Something to keep in store;
Work, for the night is coming,
When man works no more.

Work, for the night is coming,
 Under the sunset skies;
 While their bright tints are glowing,
 Work, for daylight flies:
 Work, till the last beam fadeth—
 Fadeth to shine no more;
 Work while the night is darkening,
 When man's work is o'er.

Prayer—

All: "Our father, we thank thee for our free country. We bring to thee our grateful praise that in this land we pray to thee, and ask thy care and favor. Help us to grow, day by day, into strong men and women. Help us always to keep the laws of our land. May they be to us as thy laws. We love our country. Help us to make it the greatest country in the world. For Jesus' sake we ask it. Amen."

Song—

(For music see p. 230.)

He prayeth best who loveth best
 All things both great and small;
 For the dear God who loveth us,
 He made and loveth all.

Psalm 24—Part 2—

Lift up your heads, O ye gates;
 And be lifted up, ye everlasting doors:
 And the King of glory will come in.
 Who is the King of glory?
 Jehovah, strong and mighty,
 Jehovah, mighty in battle.
 Lift up your heads, O ye gates;
 Yea, lift them up, ye everlasting doors:
 And the King of glory will come in.
 Who is this King of glory?
 Jehovah of hosts,
 He is the King of glory.

Song-Text—

(For music see p. 243.)

Suffer the little children to come unto me,
 And forbid them not,
 For of such is the kingdom of heaven.

Text-Exercise—For texts appropriate to this series see p. 172.

Song—

(For music see p. 228.)

Can you count the stars, that brightly
Twinkle in the midnight sky?
Can you count the clouds, so lightly
O'er the meadows floating by?
God, the Lord, doth mark their number,
With his eyes that never slumber,
He hath made them, ev'ry one.

Do you know how many children
Rise each morning, blithe and gay?
Can you count the little voices,
Singing sweetly, day by day?
God hears all the little voices,
In their pretty songs rejoices,
He doth love them, ev'ry one.

Lesson-Story—

Leader: Tell the story of the service of the little girl to Naaman, her master, as found in II Kings, chap. 5.

If possible tell this story from the point of view of the little girl herself, after some such outline as the following: Her early home in Israel; the stories which she had heard of the prophet Elisha, perhaps some sight of him long before, especially the story of the little boy whom he had raised to life (chap. 4); the coming of the army, and her journey into Syria with the soldiers; the gift of herself by Naaman to his wife, the early homesickness, and then the affectionate service rendered; the illness of Naaman; her thought of Elisha and his power, but her fear to mention it, her final courageous resolution to recommend through her mistress an appeal to Elisha; the anxiety of the little girl and of Naaman's wife until Naaman shall return from the journey. From this point let *Naaman* tell briefly the story of his journey, his joy and his perfect cure being shared by all his household. Dwell finally upon the satisfaction of the little girl in the fact that it was her little act of courage which saved her master.

Song—

(For music see p. 230.)

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine for ever.

Perverse and foolish, oft I stray'd,
But yet in love he sought me,
And on his shoulder gently laid,
And home, rejoicing, brought me.

And now, through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing thy praise
Within thy house for ever.

Group-Work—

Group-Teachers and Children: Talk about the little girl. Invite the children to ask you questions about her, and answer them as best you can, promising to find out all that you do not now know. Answer later any which you cannot answer now. Have the Bible story before you and purposely answer some of the questions from the Bible in order to impress the children with the fact that the story is in the Bible.

Upon the new page of the notebook let the children paste the picture of the Jordan river. Then let each make up an original sentence to constitute the text for the day, letting it represent the value of the thoughtfulness of the maiden, and her decision to act. Guide them as before in this exercise and see that the text really represents some important suggestion of a teaching from the lesson.

Song—*“But the Lord is mindful of his own.”* (For words and music see p. 200.)

Birthday Offering and Welcome to New Pupils—

Song—*“Jewels.”* (For words and music see p. 202.)

Closing Sentence—

All: (See p. 8.)

LESSON XXXVIII

Increase of Powers with Use

AIM OF THE LESSON

The aim of this lesson is to lead the children to feel that power is something which grows with cultivation, whether it be in the form of natural endowment, or of intellectual, spiritual, or material capital.

PREPARATION OF THE LESSON

Work carefully over the conversation. View the introduction to the story critically, and substitute something else if this does not seem to you satisfactory. Study carefully the story contained in Luke 19:11-26. Look up this story in the Lives of Jesus, and in the commentaries, but do not make it complicated from a theological point of view. For the comprehension of the children it is very simple in its lesson.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"The earth is hushed in silence."

(For words and music see p. 189.)

Informal Conversation—

Leader and Children: Let the children recall for you the story of Jack and the Beanstalk, and the rapid growth of the beanstalk. Let them compare this with the process of growth which they see all around them, as to time, results, etc. "Was the first story true? Is it only by waiting patiently that we see results in nature? Did you ever think how much patience God must have to wait so many years for a tree to grow, perhaps a hundred years, or for a boy to grow a man, twenty-five years before he can give his best strength and energy to working for God? Can we help about this matter of growing at all?"

Song—

(For music see p. 241.)

Work for the night is coming,
 Work through the morning hours;
 Work, while the dew is sparkling,
 Work 'mid springing flowers;
 Work, when the day grows brighter,
 Work in the glowing sun;
 Work, for the night is coming,
 When man's work is done.

Work for the night is coming,
 Work through the sunny noon;
 Fill brightest hours with labor,
 Rest comes sure and soon:
 Give every flying minute
 Something to keep in store;
 Work, for the night is coming,
 When man works no more.

Work, for the night is coming,
 Under the sunset skies;
 While their bright tints are glowing,
 Work, for daylight flies:
 Work, till the last beam fadeth—
 Fadeth to shine no more;
 Work while the night is darkening,
 When man's work is o'er.

Prayer—

All:

Dear Father, I come with the morning light,
 To ask thy hand to guide me aright;
 Keep me from sinning, and show to me
 How a little child may be helpful to thee.

Song—

(For music see p. 230.)

He prayeth best who loveth best
 All things both great and small;
 For the dear God who loveth us,
 He made and loveth all.

Song—

(For music see p. 206.)

Introduce by a word about planting, cultivating, and harvesting—

We plough the fields and scatter
 The good seed o'er the land;
 But it is fed and watered
 By God's almighty hand.
 He sends the snow in winter,
 The warmth to swell the grain,
 The breezes and the sunshine,
 And sweet refreshing rain.

Chorus:

All good gifts around us
 Are sent from heav'n above;
 Then thank the Lord,
 O thank the Lord for all his love.

He only is the Maker
 Of all things near and far:
 He paints the wayside flower
 He lights the ev'ning-star;
 The winds and waves obey him,
 By him the birds are fed;
 Much more to us, his children,
 He gives our daily bread.

Chorus

We thank thee, then, O Father,
 For all things bright and good,
 The seed-time and the harvest,
 Our life, our health, our food;
 Accept the gifts we offer,
 For all thy love imparts,
 And what thou most desirest,
 Our humble, thankful hearts.

Chorus

Text Exercise—For texts appropriate to this series see p. 172.

March-Song and Offering—“*We come to thee, our Father.*” (For words and music see p. 218.)

Lesson-Story—

Leader: “What did Jack of the Beanstalk do with the beans which he had?” (Planted them.) “Suppose that he had not planted them, would there have been any story? If we have seeds, we must do something with them ourselves before they will grow, must we not? How is it with people who are rich, who were once poor. They had a few pennies, and they made more of them by buying and selling. How does your arm get muscle? By working the muscle which it already has. Growing well involves cultivating. Jesus wanted people to know that, and so one day he told a story, so that people would not only know that using power brings power, but that they would remember it too. I am going to tell you that story.” Tell here in a simple way the story found in Luke 19:11-26, the parable of the pounds. Let all the emphasis rest upon the reward of industry, and the necessity for the use of powers if we would have them grow.

Song—

(For music see p. 226.)

Brooks down the mountain side
 Rush with a song,
 Seeking the rivers wide
 Where they belong;
 Flowing increasingly,
 Growing unceasingly,
 Down to the mighty sea—
 Splendid and strong!

So are our human lives
 Starting like rills!
 Swiftly the current strives
 Down from the hills.
 Wider each hour to be,
 Fuller each power to be,
 Till God's eternity
 Life's course fulfils.

Group-Work—

Group-Teachers and Children: Let the children turn back in the notebooks, and each tell some story recalled by the picture. Spend considerable time in thus reviewing the notebooks. In each case where a text appears let the children note the appropriateness of the text to the story. Suggest as an appropriate text for the new page: "Whatsoever thy hand findeth to do, do it with thy might," and let it be written in the square. If the children desire they may originate some appropriate decoration for the border.

Song—

(For music see p. 236.)

The future lies before me,
To build fair mansions o'er me
By works of courage, deeds of love,
Aspiring thoughts that lead above—
My castle thus shall stand,
Eternal, fair, and grand.

Birthday Offering and Welcome to New Pupils—

Song—*"Praise, my soul, the King of heaven."* (For words and music see p. 240.)

Closing Sentence—

All: (See p. 8.)

LESSON XXXIX

A Good Tree Brings Forth Good Fruit

AIM OF THE LESSON

The aim of this lesson is to lead to the thought of the natural result of growth and cultivation, and to inspire the children to give evidence of such growth.

PREPARATION OF THE LESSON

The story here called for is one seldom used in teaching children, yet one full of interest if rightly presented. Look up Isaiah, chap. 5, in the commentaries, and study it carefully. You will learn little about it that you can give to the children, but you will gain a background for yourself. For the children the simple natural parable is sufficient.

ORDER OF SERVICE AND PRESENTATION OF THE LESSON

Appropriate greeting from the leader; response from the school (see p. 2).

Song—"The earth is hushed in silence."

(For words and music see p. 189.)

Informal Conversation—

Leader and Children: "Last Sunday we *talked* about cultivating things to make them grow. When you work hard over a rose bush and do the best you can to make it grow, does it sometimes disappoint you? Does it look green and fresh, and yet have no roses upon it? Did you ever see an apple or a fruit tree that looked fine and healthy, but had no apples or fruit upon it?" Give opportunity for many answers. "What do you think of a tree like that? There is something wrong with it is there not."

Lead to the thought of the growing boy or girl. Draw from the children the thought that the proper fruits for boys and girls to yield, after all the care of the heavenly and the earthly parent, are kindness, gentleness, love, service, unselfishness, etc.

Song—

(For music see p. 206.)

We plough the fields and scatter
 The good seed o'er the land;
 But it is fed and watered
 By God's almighty hand.
 He sends the snow in winter,
 The warmth to swell the grain,
 The breezes and the sunshine,
 And sweet, refreshing rain.

Chorus:

All good gifts around us
 Are sent from heav'n above;
 Then thank the Lord,
 O thank the Lord for all his love.

He only is the Maker,
 Of all things near and far;
 He paints the wayside flower
 He lights the ev'ning star;
 The winds and waves obey him
 By him the birds are fed;
 Much more to us, his children,
 He gives our daily bread.

Chorus

We thank thee, then, O Father,
 For all things bright and good,
 The seed-time and the harvest,
 Our life, our health, our food;
 Accept the gifts we offer,
 For all thy love imparts,
 And what thou most desirest,
 Our, humble, thankful hearts.

Chorus

Prayer—

All (repeat):

Father, dear, I fain would thank thee
 For my long, refreshing sleep,
 And the watch that thou did'st keep,
 While I slumbered soft and deep,
 O'er thy child so lovingly,
 So lovingly.

All that I today am doing,
 Help me, Lord, to do for thee,
 May I kind and helpful be,
 Only good in others see,
 Try to serve thee faithfully,
 Serve thee faithfully.

Song-Text—

(For music see p. 227.)

Whatsoever ye would that men should do unto you,
 Do ye even so unto them.

Song—

(For music see p. 235.)

God sends his bright spring sun
 To melt the ice and snow,
 To start the green leaf buds,
 And make the flowers grow.

God sends his love to us,
 To make our goodness grow,
 Let us be sweet like flow'rs,
 That in the garden blow.

Text Exercise—For texts appropriate to this series see p. 172.

March-Song and Offering—“*We come to thee, our Father.*” (For words and music see p. 218.)

Lesson-Story—

Leader: “Long ago the Bible people whom God chose to be his people kept forgetting that Jehovah was their God, and worshiped the gods of other peoples. God sent his messengers, the prophets, to tell them that he would not allow them to worship other gods, and often they did not listen to the prophets, but went right on doing all sorts of things which were hateful to God. There was an old prophet who could not get the people to listen to him. They called him an old ‘prater,’ and said that he did not know what he was talking about when he told them that God would punish them for forgetting him, and for worshiping other gods. So one day the prophet, whose name was Isaiah, tried a new plan. The people were having a festival, and many of them were gathered together, when suddenly Isaiah came before them and said he would sing to them a song, a love song. Of course they were delighted at that. He knew that he could say things in a song story that the people would never listen to if he said them straight out. The old prophet had been thinking about the trees, and the fruit which they bore after the gardner had done his best to cultivate them. But in his country there were many grapevines; they were all about him when he was speaking, whole vineyards of them in sight. Great care was taken of the grapevines, for they bore the grapes which were made into wine, and sold, and many families grew rich from the proceeds.

“He said to himself this wicked people are just like a vineyard without any grapes, or with only sour grapes which have never been cultivated. God will be very angry with this people and will stop taking care of them and leave them to their enemies, unless I can make them listen to me. I must somehow tell them so. So he sang his song.” Give here the story, chapter 5. Verses 1-7 may be given with few modifications. Verses 8-30 may be condensed as follows: “You have been trying only to get rich yourselves, and

crowding out the poor; you drink and carouse, and hold great feasts, and forget God; you do not listen to those who try to teach you the truth about God, but only to those who tell you pleasant things. God is going to send a nation to war against you. It will come like a great lion and eat your land up. It will carry your people away into another land and make slaves of them. That will be a dark day for you if you do not listen to me and begin to bring forth good fruit, such as your God has a right to expect after all his care."

Question the children briefly as to the fruit which God might have expected.

Song—

(For music see p. 223.)

Father, lead me day by day,
Ever in thine own good way;
Teach me to be pure and true;
Show me what I ought to do.

When in danger, make me brave;
Make me know that thou canst save;
Keep me safe by thy dear side;
Let me in thy love abide.

When I'm tempted to do wrong,
Make me steadfast, wise, and strong;
And when all alone I stand,
Shield me with thy mighty hand.

Group-Work—

Group-Teachers and Children: Recall what was said by the leader concerning the fruit which the Lord might have expected from his vineyard, the people of Israel.

Suggest the class as a vineyard of the Lord. Let the children recall by name specifically the many things which God has given them, and all that he has done for them to make them good, strong, healthy vines. Then let each write in the oval left on the page the names of some of the "fruits of the spirit" which God has a right to expect from them. Let it be entirely original and simple.

After this the fruits in the border may be colored.

Song—"Work, for the night is coming"

(For words and music see p. 241, Stanzas 1 and 3.)

Birthday Offering and Welcome to New Pupils—**Song—***“Can a little child like me.”*

(For words and music see p. 208.)

Closing Sentence—*All:* (See p. 8.)

SONGS

THE LORD'S OWN DAY

MEDELSSOHN

Comodo.

p

The earth is hushed in si - lence, Its cares now flee a -
 The bells are sweet - ly ring - ing, Their clear toned voic - es
 O call of love and du - ty! Who would not praise and
 He cheers the wea - ry heart - ed, He shows the heaven - ly
 Come all ye - thank - ful peo - ple! Why should one soul de -

p

mf

way; Let all things bow in rev' - rence On this the Lord's own
 say; Ye peo - ple come and wor - ship On this the Lord's own
 pray, And thank the Lord of Heav - en On this His cho - sen
 way To those who kneel be - fore Him On this His ho - ly
 lay To greet the Lord of Heav - en On this His ho - ly

mf

p *f*

day, On this, on this, the Lord's own day!
 day, On this, on this, the Lord's own day!
 day, On this, on this, His cho - sen day!
 day, On this, on this, His ho - ly day!
 day, On this, on this, His ho - ly day!

p *f*

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MORNING PRAYER

Andante.

1. Fath - er dear, I fain would thank Thee For my long, re - fresh - ing
 2. All that I to - day am do - ing, Help me, Lord, to do for

sleep, And the watch that Thou didst keep, While I slum - bered soft and
 (Thee, May I kind and help - ful be, On - ly good in oth - ers

deep, O'er Thy child so lov - ing - ly, ~ So - lov - ing - ly.
 see, Try to serve thee faith - ful - ly, Serve thee faith - ful - ly.

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SONG TEXT

All things come of Thee, O Lord; and of Thine own have we giv - en Thee. A - men,

HOLY, HOLY, HOLY

J. B. DYKES

1. Ho - ly, ho - ly, ho - ly! — Lord God Al - might - y!
 2. Ho - ly, ho - ly, ho - ly! — all the saints a - dore Thee,
 3. Ho - ly, ho - ly, ho - ly! — tho the dark - ness hide Thee,

Ear - ly in the morn - ing, our song shall rise to
 Cast - ing down their goid - en crowns a - round the glass - y
 Tho the eye of sin - ful man Thy glo - ry may not

Thee. Ho - ly, ho - ly ho - ly! — mer - ci - ful and
 sea, Cher - u - bim and ser - a - phim fall - ing down be -
 see, On - ly Thou art ho - ly; — there is none be -

migh - ty! Which wert, and art, and — ev - er more shalt be.
 fore Thee, Which wert, and art, and — ev - er more shalt be:
 side Thee, Per - fect in pow'r in — love, and pur - i - ty. A - men.

ONWARD, CHRISTIAN SOLDIERS

A. S. SULLIVAN

On - ward, Chris - tian sol - diers, March - ing as to war,
 Like a migh - ty ar - my Moves the Church of God;
 Crowns and thrones may per - ish, King - doms rise and wane,
 On - ward, then ye peo - ple, Join our hap - py throng,

With the Cross of Je - sus Go - ing on be - fore. Christ, the Roy - al
 Bro - thers, we are tread - ing Where the Saints have trod; We are not di -
 But the Church of Je - sus Con - stant will re - main; Gates of hell can
 Blend with ours your voi - ces In the tri - umph song; Glo - ry laud and

Mas - ter, Leads a - gainst the foe, Forward in - to bat - tle,
 vi - ded, All one bo - dy we, One in hope and doc - trine,
 nev - er Gainst the Church pre - vail; We have Gods own pro - mise,
 hon - or Un - to Christ the King, This through countless a - ges,

See, his bap - ner go.
 One in cha - ri - ty. On - ward, Christian sol - diers, March - ing as to
 And that can - not fail.
 Men and an - gels sing.

war, With the Cross of Je - sus Go - ing on be - fore.

PRAISE YE THE FATHER.

GOUNOD

Praise ye the

Fath-er, His love is ev-er - last - ing. Praise ye the Fath-er, Let

all the earth give thanks to Him! Hon-or - and glo-ry - Be un-to Him for -

ev-er more. O God of mer-cy, Thy chil-dren raise their song - to Thee.

Great — is the Lord — who hath shown his glo-rious pow'r, Who giv-eth

light — to the world — And bless-ing to His peo - ple.

Great — is the Lord who hath giv-en us the vic - to-ry! With

love and pow'r He rul-eth the world; A - rise and praise ye the Fath-er!

Glo - ry to the Fath - er, to the Fath - er ev - er - last - ing;

Glo - ry to the Fath - er who hath made the earth and heav'n! ____

Loud - ly let the voi - ces ring. Loud - ly praise our migh - ty Lord and King

Chil - dren come before his pres - ence with a song, and praise ye ____ the Lord!

MOTHER DEAR

OEHME

Andante. p

There's naught I love so ten - der - ly As you my moth - er

p

cresc.

dear, And tho'ts of you they bring to me The thoughts of God more

cresc.

p *cresc.*

near. I love Him for the gift He gave, A gift I'd keep al -

cresc.

p

way, The dear - est moth - er in the world; She grows more dear each day.

ANGELS' CHORUS

(from the Oratorio of "Eli")

SIR MICHAEL COSTER

p No ev - il shall be -

fall thee, Dear ob ject of His

cresc. choice; This night our Lord will

call thee In a still, small voice In a

still, small voice Thy God saith they that

fear Him shall heart and soul rejoice; Then.

sleep to wake and hear him, In a still small

voice Then sleep then sleep, to

wake And hear Him In a still, small

voice In a still, small voice

mp In a still, small voice *mp* In a still, small

voice.

The musical score is written for voice and piano. It consists of four systems. The first system has a vocal line with the lyrics 'wake And hear Him In a still, small' and a piano accompaniment. The second system continues the vocal line with 'voice In a still, small voice' and the piano accompaniment. The third system features a piano introduction marked *mp* (mezzo-piano) with the lyrics 'In a still, small voice' and 'In a still, small'. The fourth system concludes with the vocal line 'voice.' and the piano accompaniment. The piano part features a consistent eighth-note accompaniment in the right hand and block chords in the left hand.

BUT THE LORD IS MINDFUL

MENDELSSOHN

But the Lord is mind-ful of His own— He re -

mem-bers His chil dren But the Lord is mind-ful of His

own— The Lord re-mem-bers His chil-dren; re-mem-bers his

chil-dren. Bow down before Him, ye

migh - ty For the Lord is near us!

Bow down be-fore Him ye migh - ty For the Lord is

cresc.

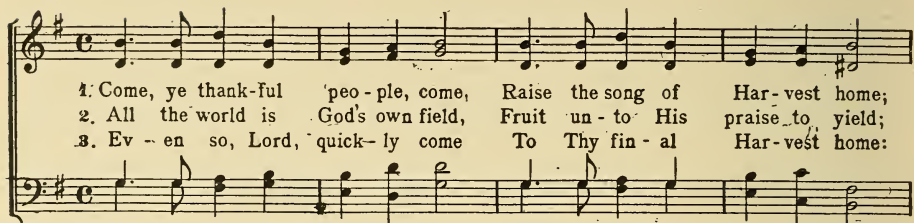
near us! Yea, the Lord is mind-ful of His

dim.

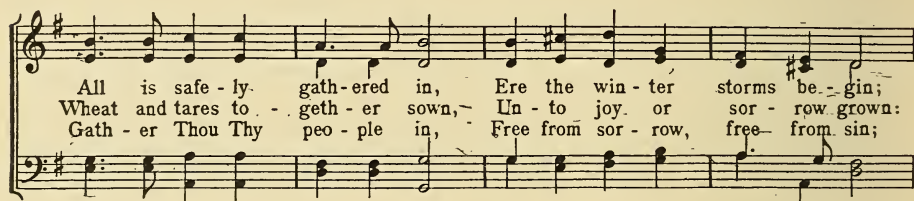
own! He - re - mem-bers His chil - dren. -

THANKSGIVING HYMN

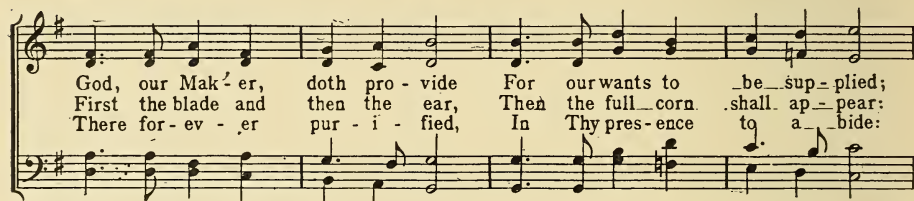
SIR GEORGE ELVEY



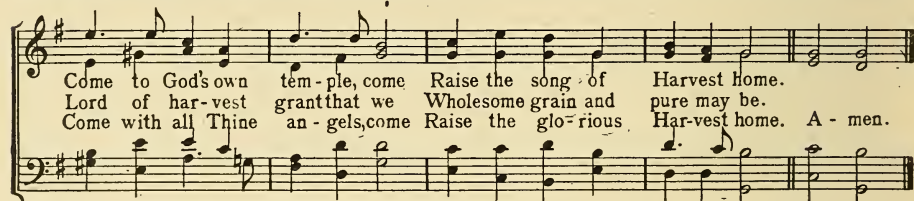
1. Come, ye thank-ful peo-ple, come, Raise the song of Har-vest home;
 2. All the world is God's own field, Fruit un-to His praise to yield;
 3. Ev-en so, Lord, quick-ly come To Thy fin-al Har-vest home:



All is safe-ly gath-ered in, Ere the win-ter storms be-gin;
 Wheat and tares to-ge-th-er sown, Un-to joy or sor-row grown:
 Gath-er Thou Thy peo-ple in, Free from sor-row, free from sin;



God, our Mak'-er, doth pro-vide For our wants to be sup-plied;
 First the blade and then the ear, Then the full-corn shall ap-pear:
 There for-ev-er pur-i-fied, In Thy pres-ence to a-bide:

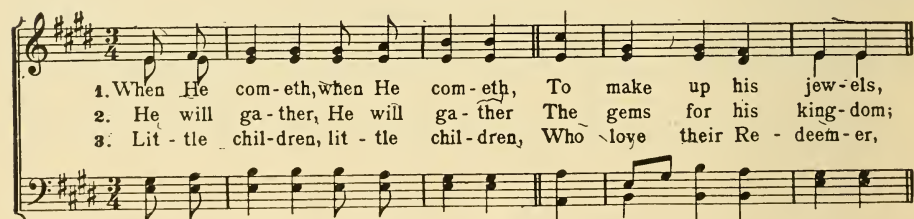


Come to God's own tem-ple, come Raise the song of Harvest home.
 Lord of har-vest grant that we Wholesome grain and pure may be.
 Come with all Thine an-gels, come Raise the glo-rious Har-vest home. A-men.

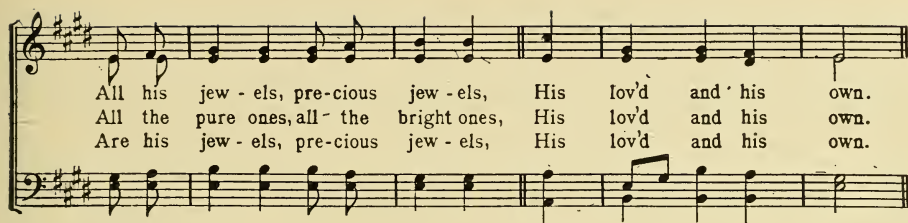
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JEWELS

GEORGE F. ROOT

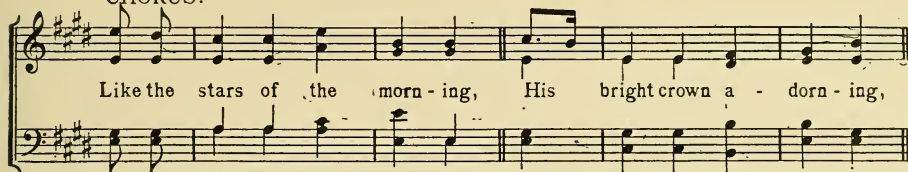


1. When He com-eth, when He com-eth, To make up his jew-els,
 2. He will ga-ther, He will ga-ther The gems for his king-dom;
 3. Lit-tle chil-dren, lit-tle chil-dren, Who love their Re-deem-er,



All his jew - els, pre - cious jew - els, His lov'd and his own.
 All the pure ones, all - the bright ones, His lov'd and his own.
 Are his jew - els, pre - cious jew - els, His lov'd and his own.

CHORUS.



Like the stars of the morn - ing, His bright crown a - dorn - ing,



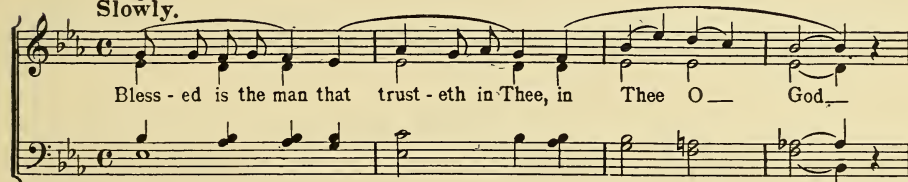
They shall shine in their beau - ty, Bright gems for his crown.

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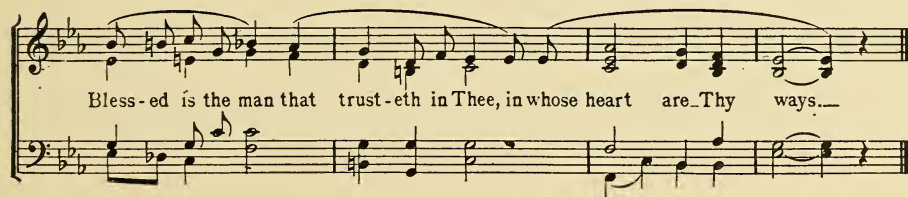
SONG-TEXT

M. R. K.

Slowly.



Bless - ed is the man that trust - eth in Thee, in Thee O — God,



Bless - ed is the man that trust - eth in Thee, in whose heart are Thy ways.

FROM THE BRIGHT BLUE HEAVENS

CARL REINECKE

1. From the bright blue heav-ens with the an - gels mild, God our
 2. With a Fa - ther's kind-ness, gives him dai - ly bread Shields from

lov - ing fa - ther looks on ev' - ry child; Lov - ing - ly he lis - tens
 ev' - ry dan - ger ev' - ry lit - tle head. Tell all lit - tle chil - dren

to each lit - tle pray'r 'Watch - es ev' - ry foot - step with a fa - ther's care.
 of this Fa - ther true, Who will ne'er for - sake them if His will they do

HARVEST

S. S. HYMNAL

1. Come, chil - dren lift your voic - es, And sing with us to day, As
 2. Come join our glad pro - ces - sion, As on - ward still we move, Re
 3. May we by ho - ly liv - ing Thy prais - es ech - o forth, And

to the Lord of Har - vest Our grate - ful vows we pay. We
 joic - ing in the to - kens Of God our Fa - ther's love. All
 tell Thy bound - less mer - cies To all the list' - ning earth, May

thank Thee, Lord, for send - ing The gen - tle show'rs of rain; For
 good is His cre - a - tion, All beau - ti - ful and fair, Birds,
 we grow up as branch - es, In Him, the one True Vine, Bear

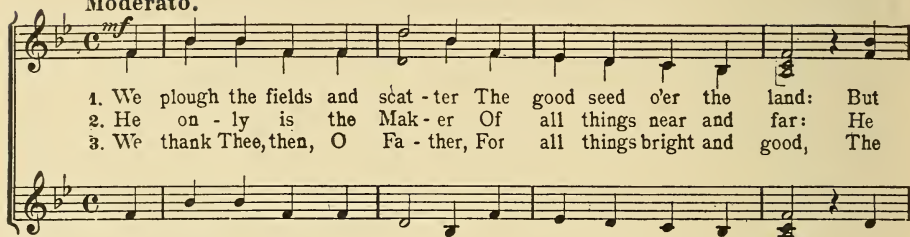
cre - scen - do.
 sum - mer suns which ri - pen'd The fields of gold - en grain;
 in - sects, beasts and fish es Oür har - vest glad - ness share.
 fruit to Life E ter nal, And be for - ev - er Thine.

FULL.
 Come, chil - dren, lift your voic - es, And sing with us to -

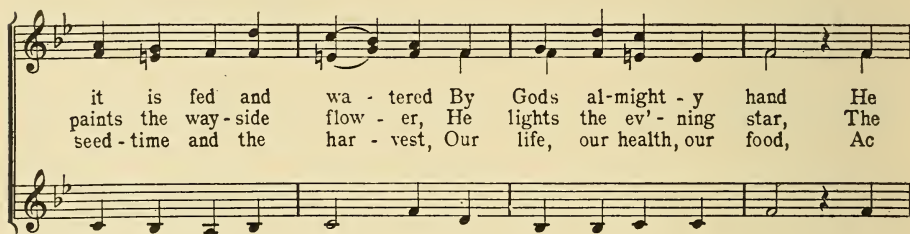
day As to the Lord of Har - vest our grate - ful vows we pay. A - men

WE PLOUGH THE FIELDS

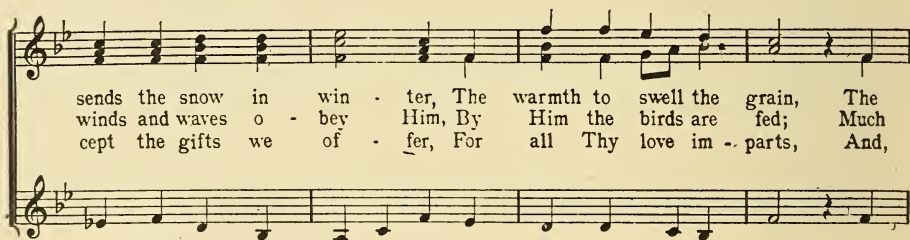
GLAESER

Moderato.


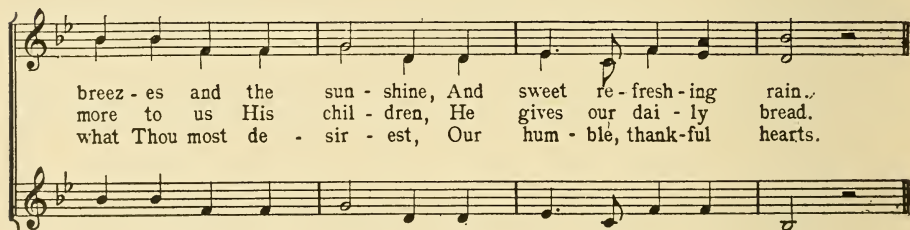
1. We plough the fields and scat - ter The good seed o'er the land: But
 2. He on - ly is the Mak - er Of all things near and far: He
 3. We thank Thee, then, O Fa - ther, For all things bright and good, The

Play left-hand part one octave lower.


it is fed and wa - tered By Gods al-might - y hand He
 paints the way - side flow - er, He lights the ev' - ning star, The
 seed - time and the har - vest, Our life, our health, our food, Ac



sends the snow in win - ter, The warmth to swell the grain, The
 winds and waves o - bey Him, By Him the birds are fed; Much
 cept the gifts we of - fer, For all Thy love im - parts, And,



breez - es and the sun - shine, And sweet re - fresh - ing rain.
 more to us His chil - dren, He gives our dai - ly bread.
 what Thou most de - sir - est, Our hum - ble, thank - ful hearts.

CHORUS

All good gifts a - round us Are sent from heavn a - bove; Then
thank the Lord, O thank the Lord for all His love.

WE PRAISE THEE LORD

HOPKINS

Moderato.

1. We praise Thee, Lord, with ear - liest morn - ing ray, We praise Thee
2. Thy na - tions all are sing - ing night and day, "Glo - ry to
3. Thy hal - low'd name, Thy King - dom in us dwell; Thy will con -

with the fad - ing light of day; All things that live and move by sea and
Thee, the migh - ty God for aye! By Thee, thro' Thee, in Thee all be - ings
strain, and feed and guide us well; Guard us, re - deem us in the e - vil

land For - ev - er read - y at Thy serv - ice stand.
are! The list - ning earth re peats the song a far.
hour; For Thine the glo - ry, Lord, and Thine the pow'r. A - men.

CAN A LITTLE CHILD

Permission of Century Co.

1. Can a lit tle child, like me, Thank the Fa - ther
 2. For the fruit up on the tree, For the birds that
 3. For the sun - shine warm and bright, For the day and
 4. For our com - rades and our plays, And our hap - py

fit ting ly? Yes oh yes! be good and true,
 sing of Thee For the earth in beau - ty drest;
 for the night; For the les sons of our youth,
 hol i days; For the joy ful work and true

Pa - tient, kind in all you do; Love the Lord and
 Fa - ther, moth - er and the rest; For thy pre cious.
 Hon or, grat - i - tude and fruth; For the love that
 That a lit - tle child may do; For our lives but.

CHORUS.

do your part; Learn to say with all your heart:
 lov - ing care, For thy boun - ty eve - ry - where: Fa - ther we
 met us here, For the home and for the cheer:
 just be - gun; For the great gift of Thy Son:

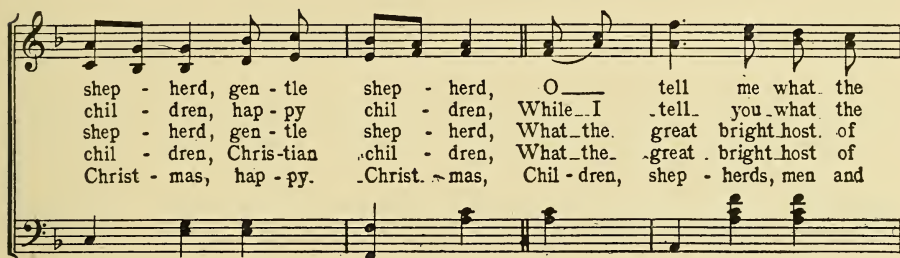
thank Thee! Fa - ther we thank Thee! Fa - ther in heav - en, we thank Thee!

O TELL ME, GENTLE SHEPHERD

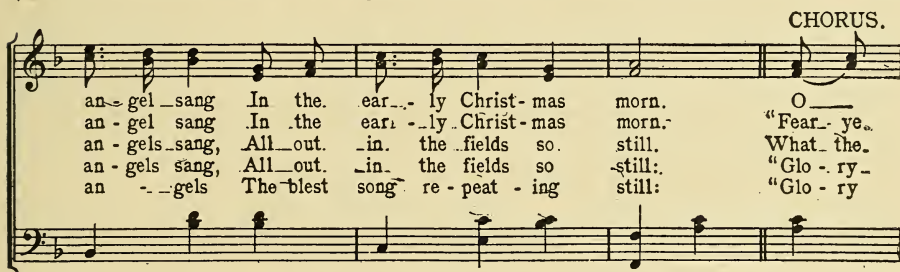
REV. F. SEWALL



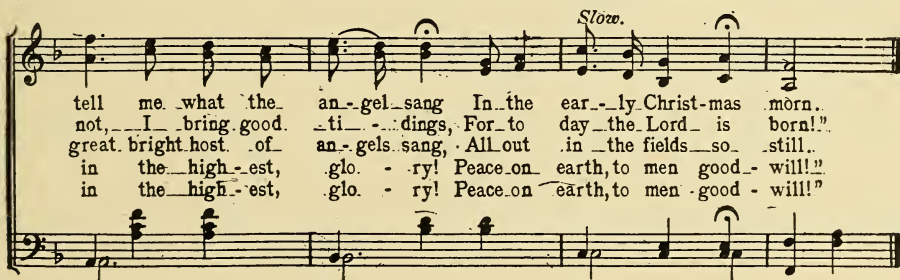
Child. O — tell me, gen - tle shep - herd, gen - tle.
 Shep. O — lis - ten, hap - py chil - dren, hap - py.
 Child. O — tell me, gen - tle. shep - herd, gen - tle.
 Shep. I will tell you, Chris - tian chil - dren, Chris - tian.
 All. Let us keep, then, hap - py Christ - mas, hap - py.



shep - herd, gen - tle shep - herd, O — tell me what the
 chil - dren, hap - py chil - dren, While I tell you what the
 shep - herd, gen - tle shep - herd, What the great bright host of
 chil - dren, Chris - tian chil - dren, What the great bright host of
 Christ - mas, hap - py. Christ - mas, Chil - dren, shep - herds, men and



CHORUS.
 an - gel sang In the ear - ly Christ - mas morn. O —
 an - gel sang In the ear - ly Christ - mas morn. "Fear - ye.
 an - gels sang, All out in the fields so still. What the
 an - gels sang, All out in the fields so still. "Glo - ry -
 an - gels The blest song re - peat - ing still: "Glo - ry



Slow.
 tell me what the an - gel sang In the ear - ly Christ - mas morn.
 not, I bring good ti - dings, For to day the Lord is born!
 great bright host of an - gels sang, All out in the fields so still.
 in the high - est, glo - ry! Peace on earth, to men good - will!
 in the high - est, glo - ry! Peace on earth, to men good - will!"

AS JOSEPH WAS A-WALKING

CHARLES KINGSLEY

L. A. COONLEY-WARD

1. As Jo - seph was a - walk - ing, He heard an an - gel sing, "This
 2. As Jo - seph was a - walk - ing, Thus did the an - gel sing, And

night shall be the birth - night Of Christ, our Heavenly King; His
 Ma - ry's Son at mid - night Was born to be our King; Then

birth-bed shall be nei - ther In hous - en nor in hall, Nor
 be you glad, good peo - ple, At this time of the year; And

in the place of Par - a - dise, But in the o - pen stall. *Fine.*
 light you up your can - dles, For His star, it shin - eth clear.

He nei - ther shall be rocked — In sil - ver nor in gold, But

The first system of the musical score is in G major (one sharp) and 2/4 time. It features a vocal melody on a treble staff and a piano accompaniment on grand staves. The lyrics are: "He nei - ther shall be rocked — In sil - ver nor in gold, But". The melody is simple and folk-like, with a long note on "rocked" and a dotted note on "gold".

in the wood - en man ger That li - eth on the mould; He

The second system continues the melody and accompaniment. The lyrics are: "in the wood - en man ger That li - eth on the mould; He". The piano accompaniment consists of a steady eighth-note pattern in the right hand and a simple harmonic accompaniment in the left hand.

neith - er shall be cloth - ed In pur - ple nor in pall, But

The third system continues the melody and accompaniment. The lyrics are: "neith - er shall be cloth - ed In pur - ple nor in pall, But". The melody has a slight rise on "pall" and a dotted note on "But".

in the fair white lin en That us - en ba - bies all

The fourth system concludes the piece. The lyrics are: "in the fair white lin en That us - en ba - bies all". The melody ends with a final note on "all". Above the final measure of the vocal staff is the marking "D. C.". The piano accompaniment ends with a final chord.

From *Songs in Season*, A. Flanagan, publisher. By permission.

CHRISTMAS HYMN

MARTIN LUTHER

I come from Heav - en high a - bove To bring you
A. child is born this day to you Born of a
words of joy - and love. So great the mes - sage
cho - sen Vir - gin too; A child so mild, a
that I bring That I must speak to you and sing.
child so sweet, Your joy that child shall make com - plete.

SONG TEXT

M. R. K.

Be - hold, I bring you good ti - dings; good

ti dings of great joy— For un to you is born this day a


Sa - viour, which is Christ the Lord! Un - to you is born in the

cit - y of Da - vid, — A Sa - viour which is Christ the

Lord.

THE BIRTHDAY OF A KING

W. H. NEIDLINGER



ff

Piano introduction in B-flat major, 4/4 time. The right hand features a melodic line with eighth and sixteenth notes, while the left hand provides a rhythmic accompaniment with eighth notes and chords. The piece begins with a forte (*ff*) dynamic.



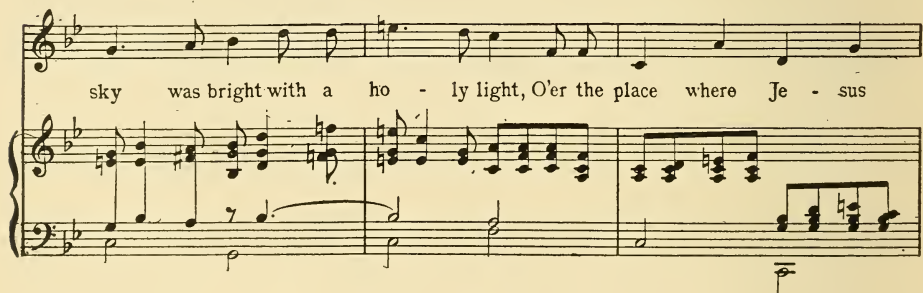
In the lit - tle vil-lage of

The first vocal entry is in the treble clef. The melody is simple and lyrical, starting with a quarter rest followed by a half note. The piano accompaniment continues with a steady eighth-note pattern in the right hand and chords in the left hand.



Beth - le-hem, There lay a child one day, And the

The second vocal entry continues the melody. The piano accompaniment features a more active right hand with sixteenth-note patterns, while the left hand remains mostly chordal.



sky was bright with a ho - ly light, O'er the place where Je - sus

The third vocal entry concludes the phrase. The piano accompaniment features a final chordal progression in the right hand and sustained chords in the left hand, ending with a fermata.

lay. Al - le - lu - ia! O how the an - gels sang, Al - le -

lu - ia! how it rang; And the sky was bright with a

ho - ly light, 'Twas the birth-day of a King.

'Twas a

sky was bright with a ho - - ly light, 'Twas the
birth-day of a King.

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SONG TEXT

M. R. K.

Reverently.

Our Fath - er Our Fath - er, who art in
heav - en Hal - low - ed Hal - low - ed be Thy name.

MARCH SONG

MENDELSSOHN (arr.)

In march time.

1. We come to Thee our Fath - er, Our of - fer - ings to
 2. as our way moves on - ward, Thy boun - ty Lord be -

bring; With hap - py hearts and voi - ces, Our song of praise to sing,
 stow. In - crease our love of giv - ing And cause our gifts to grow;

Fine.

We come to Thee our Fath - er, Our hearts with love a - glow, To
 That we may help our broth - er And kind - ly do our part. In

ren - der wil - ling ser - vice To Thy peo - ple here be - low. Our
 com - fort - ing each oth - er In giv - ing from the heart; 'Till

hands we bring to Thee our Fa - ther, All lov - ing-ly to do Thy
joy and peace fill all the na - tion, For - ev - er gone all want and

will, In dai - ly task or pleas-ure Thy word in us ful -
woe, The joy of Thy cre - a - tion Ap - pear on earth be -

fil; While sing - ing and prais - ing Thy chil - dren come, While
low;

sing - ing and prais - ing we come Thy chil - dren come, While

Repeat 1st verse
to *Fine*.

sing - ing and prais - ing Thy chil - dren glad - ly come. And come. We

HOLY NIGHT

Tyrolese Hymn

1. Ho - ly night! si - lent night All is calm all is bright,
2. Ho - ly night! si - lent night Guid - ing star, lend thy light!
3. Ho - ly night! si - lent night Wond' rous Star, lend thy light!
4. Ho - ly night! si - lent night Shep - herds saw won - drous light,

Round yon Vir - gin moth - er and child. Ho - ly in - fant ten - der and mild
See the east - ern wise men bring Gifts and hom - age to our King
With the an - gels let us sing Hal - le - lu - jah to our King!
Waked by an - gels' glor - ious strain Peace on earth good - will to men.

Rests in heav - en - ly peace, Rests in heav - en - ly peace.
Je - sus Christ is here! Je - sus Christ is here!
Je - sus Christ is here! Je - sus Christ is here!
Christ is born in deed! Christ is born in deed!

CAROL, BROTHERS, CAROL

REV. W. A. MUHLENBERG

CHORUS.

Car - ol, broth - ers, car - ol, Car - ol joy - ful - ly,

Car - ol the good fi - dings Car - ol mer - ri - ly, And

pray a glad - some Christ - mas For all good Chris - tian men

Car - ol, broth - ers, car - ol Christ - mas Day a - gain. *Fine.*

Duet

Ca - rol, but with glad - ness, Not in songs of earth;
List - ning an - gel mu - sic Dis - cord sure must cease

On the Sa-viour's birth-day Hal-lowed be our mirth;
Who dare hate his broth-er On this day of peace?

While a thou-sand bless-ings Fill our hearts with glee;
While the heav'n's are tell-ing To man-kind good-will,

f *ff* *D. C. Chorus.*
Christ-mas day we'll keep The Feast of Cha-ri-ty.
On-ly love and kind ness Ev-ry bo-som fill.

SONG TEXT

M. R. K.

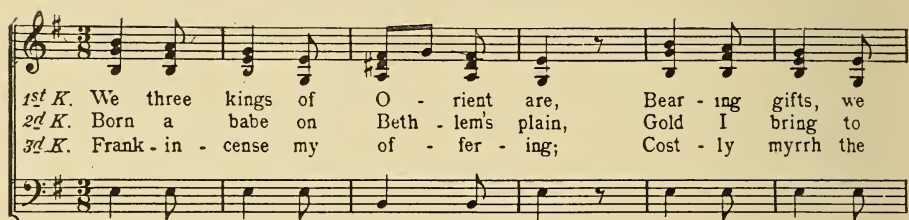
Ho-san-na, Ho-san-na, Ho-san-na!— Bless-ed is He that
com-eth In the name of the Lord— in the name of the
Lord— Ho-san-na; Ho-san-na in the high-est.

FATHER, LEAD ME

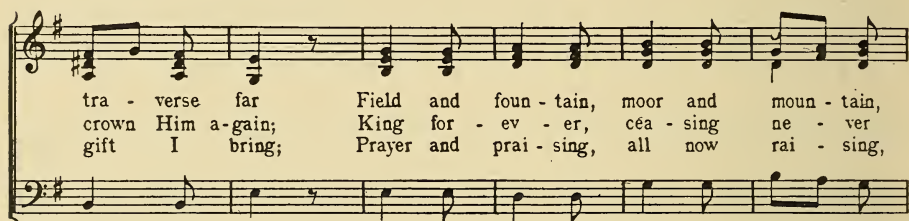
1. Fa-ther, lead me day by day, Ev-er in Thine own good way;
2. When in dan-ger make me brave; Make me know that. Thou canst save;
3. When I'm tempt-ed to do wrong, Make me stead-fast, wise, and strong;
4. When my heart is full of glee, Help me to re-mem-ber Thee,
Teach me to be pure and true; Show me what I ought to do.
Keep me safe by Thy dear side; Let me in Thy love a-bide.
And when all a-lone I stand, Shield me with Thy might-y hand.
Hap-py most of all to know That my Fa-ther loves me so.

THREE KINGS OF ORIENT

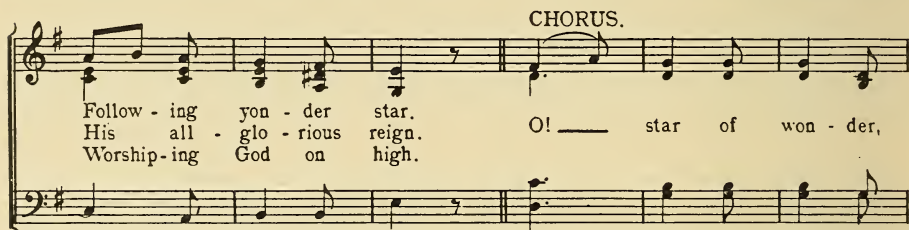
REV. J. H. HOPKINS



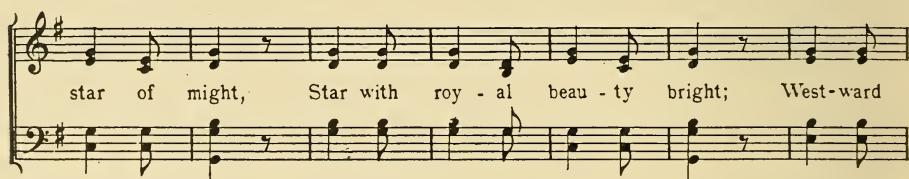
1st K. We three kings of O - rient are, Bear - ing gifts, we
 2^d K. Born a babe on Beth - lem's plain, Gold I bring to
 3^d K. Frank - in - cense my of - fer - ing; Cost - ly myrrh the



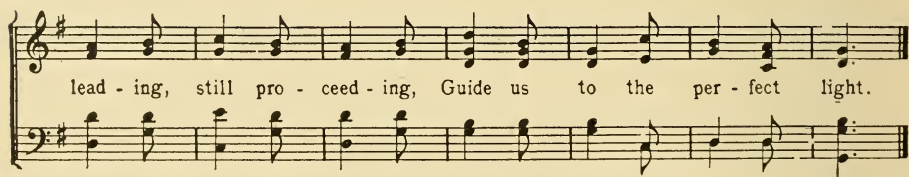
tra - verse far Field and foun - tain, moor and moun - tain,
 crown Him a - gain; King for - ev - er, cea - sing ne - ver
 gift I bring; Prayer and prai - sing, all now rai - sing,



CHORUS.
 Follow - ing yon - der star. O! — star of won - der,
 His all - glo - rious reign. Worship - ing God on high.



star of might, Star with roy - al beau - ty bright; West - ward



lead - ing, still pro - ceed - ing, Guide us to the per - fect light.

LOVING JESUS, MEEK AND MILD

CHARLES WESLEY

ELEANOR SMITH

First system of the musical score. The vocal line (treble clef) begins with a piano (*p*) dynamic. The lyrics are: "Lov - ing Je - sus, meek and mild, Look up - on a lit - tle child,". The piano accompaniment (grand staff) features a piano (*p*) dynamic and includes a trill in the right hand.

Second system of the musical score. The vocal line continues with the lyrics: "Make me gen - tle as thou art, Come and live with --- in my heart." The piano accompaniment continues with a trill in the right hand.

Third system of the musical score. The vocal line continues with the lyrics: "Take my child - ish hand in Thine, Guide these lit - tle feet of mine,". The piano accompaniment includes a mezzo-forte (*mf*) dynamic and a crescendo leading to a forte (*f*) dynamic.

Fourth system of the musical score. The vocal line concludes with the lyrics: "So shall all my hap - py days, Sing their pleas - ant song of praise." The piano accompaniment concludes with a trill in the right hand.

MORNING

SIR JOSEPH BARNEY

1. When morn-ing gilds the skies, My heart a-wak-ing cries — May
 2. When - e'er the sweet church bell Peals o - ver hill and dell — May

Je - sus Christ be praised! A - like at work and pray'r — To
 Je - sus Christ be praised! O hark to what it sings — As

Je - sus I re - pair — May Je - sus Christ be praised!
 joy - ous - ly it rings, — May Je - sus Christ be praised!

DOWN TO THE SEA

M. R. K.

Moderato.

1. Brooks down the moun - tain side Rush with a song, seek - ing the
 2. So are our hu - man lives, Start-ing like rills swift - ly the

mf

riv-ers wide Where they be-long, Flow-ing in-creas-ing-ly Grow-ing un-
 cur-rent strives Down from the hills, Wid-er each hour to be Full-er each

ceas-ing-ly Down to the migh-ty sea Splen-did and strong.
 pow'r to be Till God's e-ter-ni-ty Life's course ful-fils.

Words by permission of Ginn & Co.

SONG TEXT

M. R. K.

Slowly.

What-so-ever ye would that men should do un-to
 you, do ye e-ven so un-to them.

CAN YOU COUNT THE STARS

ELEANOR SMITH

1. Can you count the stars, that bright-ly Twin- kle_ in the mid- night sky?
 2. Do you know how man- y_ chil- dren Rise each morn- ing, blithe and gay?

Can you count the clouds, so_ light- ly O'er the mead- ows float- ing by?
 Can you count the lit- tle_ voi- ces, Sing- ing sweet- ly, day by- day?

God, the Lord, doth_ mark their num- ber, With His eyes that_
 God hears all the_ lit- tle voi- ces, In their pret- ty_

nev- er slum- ber, He hath made them, ev- 'ry one.
 songs re- joic- es, He doth love them, ev- 'ry one.

SONG TEXT

M. R. K.

Slowly.

Like as a fa - ther pit - i - eth his chil - dren,

The first system of the song features a vocal melody in the treble clef and piano accompaniment in the grand staff. The key signature has two flats (B-flat and E-flat), and the time signature is 3/4. The vocal line begins with a half note 'L' and a quarter note 'i' tied to the next measure. The piano accompaniment consists of chords in the right hand and single notes in the left hand.

So the Lord hath mer - cy on them that fear Him.

The second system continues the melody. The vocal line has a half note 'S' and a quarter note 'o' tied to the next measure. The piano accompaniment continues with similar chordal and melodic patterns.

Like as a fa - ther pit - i - eth his chil - dren,

The third system repeats the first line of the song. The musical notation and lyrics are identical to the first system.

So the Lord hath mer - cy on them that fear Him.

The fourth system repeats the second line of the song. The musical notation and lyrics are identical to the second system.

THE KING OF LOVE

J. B. DYKES

Joyfully.

1. The King of love my Shep - herd is, Whose
 2. Where streams of liv - ing wa - ter flow, My
 3. Per verse and fool - ish, I strayd, But
 4. In death's dark vale I fear no ill, With
 5. Thou spreadst a ta - ble in my sight, Thine
 6. And so, through all the length of days, Thy

good - ness fail eth nev - er; I noth - ing lack if
 ran - som'd soul He lead - eth, And, where the ver - dant
 yet in love He sought me, And on His shoul - der
 Thee, dear Lord, be side me; Thy rod and staff my
 unc - tion grace be - stow - eth; And oh, the trans - port
 good - ness fail - eth nev - er; Good Shep - herd, may I

I am His, And He is mine for - ev - er.
 pas - tures grow, With food ce - les - tial feed - eth.
 gen - tly laid, And home, re - joic - ing, brought me.
 com - fort still, Thy Cross be - fore to guide me.
 of de - light With which my cup o'er - flow - eth.
 sing Thy praise With in Thy house for - ev - er. A - men.

COLERIDGE

HE PRAYETH BEST

M. R. K

Gently.

He pray - eth best who lov - eth best All things both great and small

For the dear God who lov - eth us He made and lov - eth all.

SONG TEXT

M. R. K.

p
Weep - ing may en - dure for a night But

joy com - eth in the morn - ing. *p* Weep - ing may en

dure for a night But *f* joy com - eth in the morn - ing.

EASTER SONG

ELEANOR SMITH

Con anima.

The lit-tle flow-ers came from the ground, At Eas-ter time, at Eas-ter time, They

raised-their heads and looked a-round, At hap-py Eas-ter time. And

then each lit-tle bud did say, "Good-peo-ple, bless this ho-ly day, For

Christ is ris'n the an-gels say, This ho-ly, ho-ly Eas-ter day."

cresc.

rall.

By permission of Thos. Charles Co.

EASTER ANTHEM

Arr.

Maestoso.

1. Christ the Lord is risen to-day Al - le - lu - ia,
 2. Hymns of praise then let us sing Al - le - lu - ia,

Sons of men and an - gels say Al - le - lu - ia,
 Un - to Christ our Heav - ly King Al - le - lu - ia,

Raise your joys and tri - umphs high Al - le - lu - ia
 Who en - dured the cross and grave Al - le - lu - ia

Sing ye heav'n and earth re - ply Al - le - lu - ia. A - - men.
 Sin - ners to re - deem and save Al - le - lu - ia. A - - men.

SPRING SONG

P. A. SCHNECKER

Cheerfully.

1. All is bright and cheer-ful round us, All a-bove 'is soft and blue;
 2. If the flow'rs that fade so quick-ly, If a day that ends in night,
 3. There are leaves that nev - er with-er, There are flow'rs that ne'er de - cay:

Spring at last hath come and found us, Spring and all its pleas-ures, too;
 If the skies that cloud so thick-ly, Oft - en cov - ers from our sight,
 Noth - ing e - vil go - eth thith-er; Noth - ing good is kept a - way.

Ev' - ry flow'r is full of glad-ness, Dew is bright and buds are gay,
 If they all have so much beau - ty, What must be God's land of rest,
 They that came from trib - u - la - tion, Wash'd their robes and made them white,

Earth, with all its sin and sad-ness, Seems a hap - py place to - day.
 Where his sons that do their du - ty, Af - ter ma - ny toils are blest?
 Out of ev' - ry tongue and na - tion, Now have rest, and peace, and light.

Gradually slower.

Al - le - lu - ia! Al - le - lu' - ia! Al - le - lu - ia! A - men.

This musical score is for a hymn. It features a vocal line on a single staff and a piano accompaniment on a grand staff (treble and bass clefs). The tempo is marked 'Gradually slower.' The lyrics are 'Al - le - lu - ia! Al - le - lu' - ia! Al - le - lu - ia! A - men.' The key signature has one sharp (F#), and the time signature is common time (C). The piece concludes with a double bar line.

By permission of G. Shirmer.

GOD SENDS HIS BRIGHT SPRING SUN ELEANOR SMITH

Allegretto.

1. God sends His bright spring sun To melt the ice and snow, To
2. God sends His love to us, To make our good-ness grow, Let

start — the green leaf buds, And make the flow - ers grow. —
us — be sweet like flow'rs, That in the gar - den blow. —

This musical score is for a hymn. It features a vocal line on a single staff and a piano accompaniment on a grand staff. The tempo is marked 'Allegretto.' The lyrics are: '1. God sends His bright spring sun To melt the ice and snow, To 2. God sends His love to us, To make our good-ness grow, Let start — the green leaf buds, And make the flow - ers grow. — us — be sweet like flow'rs, That in the gar - den blow. —'. The key signature has two flats (Bb, Eb), and the time signature is common time (C). The piece concludes with a double bar line.

By permission of Thos. Charles Co.

AT TWILIGHT

SIR JOSEPH BARNBY

Be - side the hearth-rug
The fu - ture lies be -

ly - ing I watch the em - bers dy - ing And build a splen - did
fore me, To build fair man - sions o'er me, By deeds of cour - age

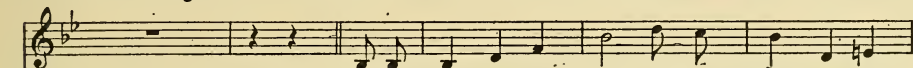
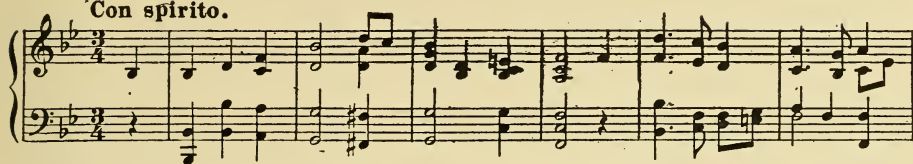
cas - tle there With col - umns state - ly, tall and fair A
works of love, As - pir - ing thoughts that reach a - bove; My

home to shel - ter me In hap - py days to be -
cas - tle thus shall stand E - ter - nal, fair and grand.

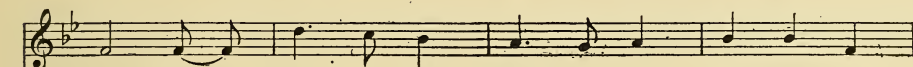
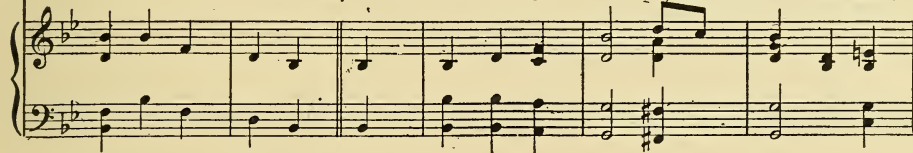
THE STAR SPANGLED BANNER

FRANCIS SCOTT KEY

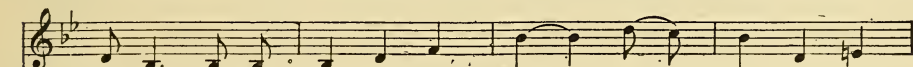
ARNOLD

Con spirito.

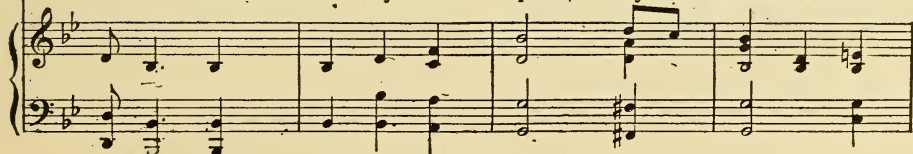
1. Oh! say, can you see, by the dawn's ear-ly
 2. On the shore, dim-ly seen thro' the mist of the
 3. And where is that band, who so vaunt-ing-ly
 4. Oh! thus be it ev-er, when free men shall



light, What so proud-ly we hailed at the twi-light's last
 deep, Where the foe's haugh-ty host in dread si-lence-re-
 swore, 'Mid the hav-oc of war and the bat-tle's con-
 stand, Be-tween our lov'd home and the war's des-o



gleam-ing? Whose broad stripes and bright stars, thro' the per-il-ous
 pos-es, What is that which the breeze, o'er the tow-er-ing
 fu-sion, A home and a coun-try they'd leave us no
 la-tion! Blest with vic-try and peace, may the Heaven res-cued



fight, O'er the ram - parts wē watch'd, were so gal - lant - ly -
 steep; As it fit - ful - ly blows, half con - ceals, half dis -
 more? Their blood has wash'd out their foul foot-steps' pol -
 land, Praise the Power that hath made and pre - serv'd us a

stream-ing? And the rock - ets' red glare, the bombs burst - ing in
 clos - es? Now it catch - es the gleam of the morn - ing's first
 lu - tion; No ref - uge could save the hire - ling and
 na - tion! Then con - quer we must, when our causē it is

air, Gave proof thro' the night that our flag was still there:
 beam; In full glo - ry re - flect - ed, now shines on the stream;
 slave From the ter - ror of flight, or the gloom of the grave;
 just; And this be our mot - to, "In God is our trust;"

CHORUS.

1. Oh!— say does that star span-gled ban-ner yet—
 2. 'Tis the star span-gled ban-ner, oh! long— may— it—

3. And the star span-gled ban-ner in tri-umph shall
 4. And the star span-gled ban-ner in tri-umph shall

wave, O'er the land of the— free, and the home of the brave!
 wave, O'er the land of the— free, and the home of the brave!

wave, O'er the land of the— free, and the home of the brave!
 wave, While the land of the— free is the home of the brave!

PRAISE, MY SOUL

SIR JOHN GOSS

1. Praise my soul the King of heav - en. To His feet thy tri - bute bring;
 2. Praise Him, for His grace and fav - or, To our fa - thers in dis - tress;
 3. An - gels in the height a - dore Him, Ye be - hold Him face to face.

Ran - somed, healed, re - stored, for - giv - en, Ev - er more His prais - es sing.
 Praise Him still the same as ev - er, Slow to chide and swift to bless.
 Saints tri - umph - ant bow be - fore Him, Gath - ered in from ev - ery race.

Al - le - lu - ia, Al - le - lu - ia, Praiseth the ev - er last - ing King.
 Al - le - lu - ia, Al - le - lu - ia, Glo - rious in His faith - ful - ness.
 Al - le - lu - ia, Al - le - lu - ia, Praise with us the God of grace.

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NEARER, MY GOD, TO THEE

DR. LOWELL MASON

1. Near - er, my God to Thee, Near - er to Thee: E'en though it
 2. Though like the wan - der - er, The sun gone down, Dark - ness be

be a cross That - rais - eth me; — Still all my song shall be,
 ov - er me, My rest a stone: — Yet in my dreams I'd be

Near-er, my God, to Thee, Near-er, my God, to Thee, Near-er to Thee.
Near-er my God, to Thee, Near-er, my God, to Thee, Near-er to Thee.

WORK, FOR THE NIGHT IS COMING

L. MASON

1. Work, for the night is com - ing: Work thro' the morn - ing hours;
2. Work, for the night is com - ing, Work thro' the sun - ny noon;
3. Work, for the night is com - ing, Un - der the sun - set skies,

Work while the dew is spark - ling; Work 'mid spring - ing flowers;
Fill bright - est hours with la - bor, Rest comes sure and soon;
While their bright tints are glow - ing, Work, for day - light flies;

Work while the day grows bright - er, Un - der the glow - ing sun;
Give ev - ry fly - ing min - ute Some - thing to keep in store;
Work, till the last beam fad - eth, Fad - eth to shine no more;

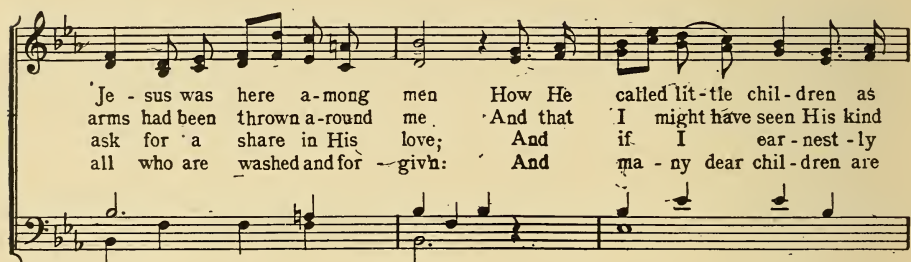
Work, for the night is com - ing, When man's work is done.
Work, for the night is com - ing, When man works no more. A - men.
Work, while night is dark - en - ing, When man's work is o'er.

I THINK WHEN I READ

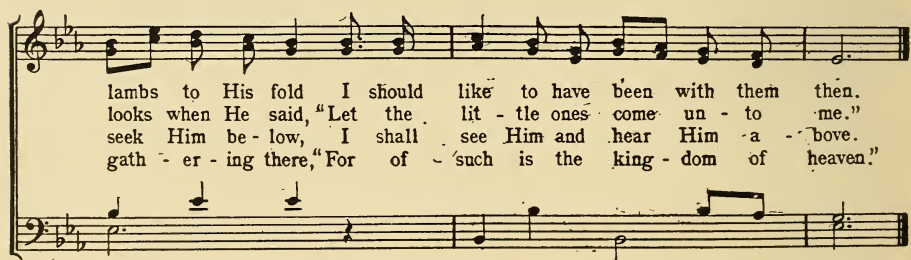
ENGLISH



1. I — think when I read that sweet sto - ry of old 'When
 2. I — wish that His hands had been placed on my head That His
 3. Yet — still to His foot - stool in prayer I may go, And —
 4. In that beau - ti - ful place He is gone to pre - pare For —



'Je - sus was here a-mong men How He called lit - tle chil - dren as
 arms had been thrown a-round me And that I might have seen His kind
 ask for a share in His love; And if I ear - nest - ly
 all who are washed and for - givn: And ma - ny dear chil - dren are



lambs to His fold I should like to have been with them then.
 looks when He said, "Let the lit - tle ones come un - to me."
 seek Him be - low, I shall see Him and hear Him a - bove.
 gath - er - ing there, "For of - such is the king - dom of heaven."

SONG TEXT

M. R. K.

The musical score is written for a voice and piano. The key signature has two sharps (F# and C#), and the time signature is 2/4. The score is divided into four systems, each with a vocal line and a piano accompaniment. Dynamics include piano (*p*) and forte (*f*). The lyrics are: "Suf - fer the lit - tle chil - dren To come un - to me. And for bid them not And for - bid them not For of such is the king - dom, the king - dom of God." The piano accompaniment features chords and moving lines in both hands, with some passages marked *f* and *p*.

p Suf - fer the lit - tle chil - dren To
come un - to me. And for bid them not And for -
bid them not For of such is the king - dom, the
king - dom of God.

SONG TEXT

M. R. K.

With spirit.

Let the peo - ple praise Thee, O God; Let
all the peo - ple praise Thee. O let the na - tions be
glad and sing for joy, sing for joy.

The musical score is written for voice and piano. The voice part is on a single staff with a treble clef, and the piano accompaniment is on two staves (treble and bass clefs). The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The music is divided into three systems, each corresponding to a line of the song text. The first system ends with a semibreve note, the second with a half note, and the third with a quarter note followed by a double bar line. The piano accompaniment provides harmonic support with chords and moving lines in both hands.

WHEN THE EARTH WAKES UP IN GLADNESS

FESCA

When the earth wakes up in glad-ness In the ear-ly days of
From the long sleep of the win-ter All comes back to life once

spring, And in leaf and flower re-joice, Let us
more, And each blade of grass up-spring-ing, Joins a

sing with heart and voi-ces, Prais-ing Him our Lord and King.
migh-ty cho-rus, sing-ing, Lord we praise Thee and a-dore.

By permission of Thos. Charles Co.

AMERICA

Moderato

mf

1. My coun - try, 'tis of thee, Sweet Land of lib - er - ty,
 2. My na - tive coun try thee, Land of the - no - ble free,
 3. Let mu - sic swell the breeze And ring from all the trees
 4. Our fa - thers' God, to Thee, Au - tho - of lib - er - ty,

mf

1. Of thee I sing. Land where my fa - thers died, Land of the
 2. Thy name I love; I love thy rocks and - rills, Thy woods and
 3. Sweet free - dom song; Let mor - tal tongues a - wake, Let all that
 4. To Thee we sing. Long may our land be bright With free - dom's

f

pil - grims' pride, From ev - ry moun - tain side Let free - dom ring.
 tem - pled hills; My heart with rap - ture thrills Like that a - bove.
 breathe par - take, Let rocks their si - lence break, The sound pro - long.
 ho - ly light, Pro - tect - us by Thy might, Great God, our King.

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